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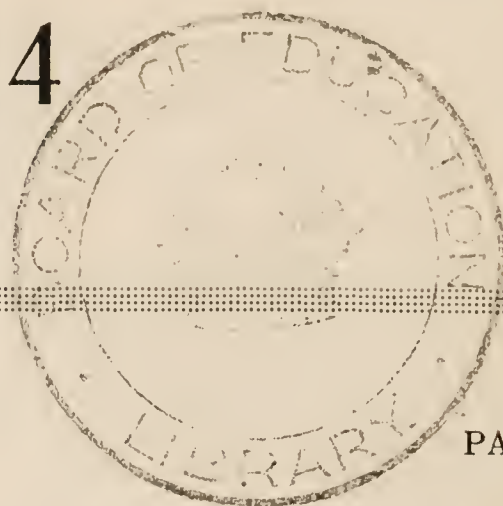
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The Outlook Tower

A HAPPY and Useful New Year to all our readers. May we all redouble our efforts on behalf of the Young, for in this way only can we strike at the root of the various dire diseases which now afflict so poignantly our troubled world.

Our Readers

We are conscious that the subject of Sex Education is likely to arouse the prejudices and traditions of some of our readers. We therefore warn them beforehand and bid them take notice of their reactions to our frankness. If they shrink from such frank treatment, they should suspect that their own attitude to the sex problem is not free; if they are over-interested, then they should be prepared to acknowledge the existence of a repression working in a morbid direction. Fully aware that the reactions of many will be unpleasant, we nevertheless take courage and give expression to the measure of truth that is in us.

Firstly, we want to get away from the wrong attitude to sex which has grown up amongst us, from all the prudery and false values connected with this attitude. Sex is a perfectly natural, God-implanted instinct for the perpetuation of the race; it has become confused with sexual pleasure and degraded in such a way that we have lost sight of its high creative aspects. It has become a thing of hectic attraction or repulsion, and no longer a pure and natural power to be used by the whole personality. Like every other human power, sex is an expression of life, and our readers are already accustomed to our conception of Life as Divine. Hence we shall never be satisfied with an expression that does not convey the Beauty and Joy of Divine

Life. What we have to do is to transform our human sex into such a Divine expression. Every mother, every artist, every discoverer knows the truth of this, has been thrilled by the joy of creating, and has experienced the resulting expansion of consciousness.

One other point we should bear in mind is that all life (as we know it) is creative, and it is not for us to judge between higher and lower forms of creation. Therefore sex must also be creative, of its urge must be born beautiful children. It is for the individual to discover whether his creation shall be children of the physical body, or of the emotions, or of thought or of some vehicle of expression of Life "not yet dreamt of in our philosophy."

If we could do away with the vast host of artificial stimuli to the sex impulse which exists in modern civilisation, we should have gone a long way towards the restoration of sex to its rightful place in human economy.

Transition Period

Just at the moment we are at a transition period between the rigid repressions of the Victorian age and the poised freedom of the New Age. We are all more or less over-conscious of the sex problem, and shall be so until we have solved it. Let us, therefore, discuss, read, investigate to the full, and bring all the old difficulties to light, in order that we may find the mode of expression most suited to our evolving life, and then let the whole field of enquiry assume its normal place among the myriad problems with which humanity will always be faced. But for some years hence we shall all be a little over-interested (or

over-repelled) in face of this unsolved problem. We must try to achieve a calm, unbiassed attitude, and be able to discuss any phase of the sex problem without insincerity, shame or prudery.

Sex and Sin

Above all we must immediately rid our minds of the idea that sex is connected with sin. Ages of fulminations from theologians professing Christianity, but entirely misunderstanding the fundamental principles of the religion they professed, have gone far to fix in our minds the idea that sex is of the devil. Sin, indeed, is a word that must be erased from our vocabulary. The New Psychology has shown us sufficiently that what we have hitherto, in our ignorance, called sins, are but sicknesses of the soul, energies gone astray, channels of force clogged, and utterly beyond the control of the victim. Psychological and medical treatment must take the place of punishment, and a love born of understanding must kill out condemnation. We are entering a New Age in which all problems will be looked at from a new angle. There is no Sin in the light of Modern Psychology. "The evil is null, is nought, is silence implying sound."

New Psychology and Sex

In our efforts to acquire this new attitude to life, we are indebted to the great light bringers of the New Psychology such as Freud, Jung and Adler. They have been the pioneers in breaking down the barriers between the Old and the New Age, and, as is the lot of all pioneers, abuse and calumny have been heaped upon them by the supporters of the Age that is passing. These psychologists have revealed to us the great evils which follow the repression of the forces of life, and particularly the sex force. They have shown that neuroses and abnormalities of all kinds can be traced back to the first impressions of babyhood. Above all, we have been shown the terrible danger of associating with the idea of sin any perversion of the sex

interest, such as self-abuse, which may arise in childhood and youth.

Sex and Personality

We have to admit frankly the tremendous call of sex, that it is a force of nature which must have a channel for expression, and is not to be denied. Its expression can be largely, though not completely, transmuted from the physical level and find outlet in the emotional, mental and creative faculties generally. A rich personality is surely one with the maximum amount of force freely flowing through many creative centres. We all know the unfortunate personalities, without voltage power, that have been so inhibited that no force flows through them at all. They are driftwood upon the tides of life, and are never to be found among the great artists, thinkers and leaders of men.

The new education is so wonderfully right in its efforts to provide numerous outlets for the creative expression of the child. These paths once opened in the early years become great highways along which the personality marches to fulfilment in later life.

Contributors' Contradictions

It is interesting to note the many contradictions in the opinions of our contributors, which reveal the great need for investigation and study of the whole question.

Mr. Bernard Shaw's suggestion that parents are the last persons to be entrusted with the sex education of their own children, is open to qualification. Parents are indeed the last persons who should handle the problem if they are not free themselves, if they cannot face the question sincerely and really tell the child what they think, and not what they would like the child to think.

Sex education is education in attitude; it is not a question of facts. The child will always contact the parents' real, inner attitude to sex. He will not be fundamentally influenced by the words that are spoken to him. When a parent's

real attitude is contradicted by his words, the child's subconscious knows it, and disharmony will arise within him as a consequence.

Need for the Right Personality

Success in this aspect of education depends more than in any other upon the personality of the adult, the spirit of his message, the depth of his understanding, the clarity of his vision, and the charity or otherwise which his own life's experience has brought to him. The educator needs to have the temperament in which are blended romance, science, and ethics. There is no need to lose romance by keeping close to science, but rather does science enable us to build romance upon a foundation of beautiful fact. For a certain type of adolescent, facts will not be tolerated if they seem to conflict with the heroic quality of the vision which is planted so firmly in the hearts of Youth.

If, therefore, the teacher or parent, after a little self-analysis, knows that there is a warp in his own attitude to sex, he must seek the aid of someone in whom he has faith or he must put himself in the hands of a competent analyst. He must never delude himself into thinking that he can hide his true attitude from those whom he seeks to instruct.

Childhood Impressions

Particularly should the parent know that in the early years of child life it is the subconscious influences around the child which influence him even more than the conscious. Disharmony, for instance, between the parents has a deep and sometimes terrible effect upon the child.

Parents should hold themselves ready to answer questions perfectly frankly when they arise. There are many books which will help the parent to prepare for the task. It is unwise to give information which is unsought, for undue prominence is then given to the subject. Children differ greatly in the ages at which they are able to assimilate knowledge concerning sex, although in all cases it is desirable to convey some know-

ledge of the laws of sex before puberty, before the emotions have become fully active.

Parents should realise that if the child is sleeping in their room he can respond subconsciously to influences during sleep, which may make a deep impression. If begun early enough it is useful to a child to walk freely in and out of the bathroom when father or mother is bathing, so that he may become familiar with differences of bodily structure.

Co-Education

Co-education is of extreme importance from the point of view of sex education. It is unnatural to shut boys and girls away in different buildings. The natural interest which they have in each other becomes emphasised and inflamed by the barriers they find around them, and sex secures a predominance in their imaginations which is abnormal.

In co-educational schools of *the right kind*, there is an entire absence of the unhealthy excitement to be found in other schools. A co-educational school of the wrong kind, where boys and girls live in different houses, and where only part of their time is spent together, defeats the whole object of co-education.

Instruction in the Laws of Sex

As our contributors agree, instruction should be given in school as part of the physiological and hygiene lessons so that it is not unduly stressed as a special subject.

Importance of Thought

Thought is a great power, and that is why it is unwise to give undue prominence to the facts of sex, for children will think about these new facts that have been so stressed, and such thinking may arouse sensations, which they will either have to repress or give way to. The thought of to-day becomes the action of to-morrow. A child should be helped to gain control of thought; this will assist him enormously later, for on every side suggestive material is

contacted, and if dwelt upon must either result in repression or physical expression. Whereas if the first undesirable thought which comes into the mind is at once ejected, many difficulties are avoided.

Creative Self-Expression

Self-abuse can generally be cured by finding for the child suitable outlets for the expression of his curiosities and energies. There should be plenty of material, such as plasticine, for moulding and making things, and later the crafts should come to take a definite place in the child's life.

Children with a tendency along this line should be sent to bed tired so that they sleep easily, and do not lie awake with nothing to do for any length of time. For this purpose a good romp before going to bed is advisable. It is very bad to keep a child in bed awake in the morning with nothing to do. Toys or books should be provided. It is often the selfishness of the parents, who do not wish to be awakened at an early hour, which causes a child to be left wide awake for hours in the morning with nothing but his own little body to play with.

Whilst admitting the great undesirability of the habit of self-abuse, we must remember that the young child's interest in his own body is largely exploratory, and not sensuous as grown-ups understand the use of the word. On no account should a child's hands be tied at night. This is a dreadful mistake which destroys the child's self-respect and will utterly ruin his chance of building up a controlled and confident personality.

Religion and Sex

There is a great difference of opinion as to whether the laws of sex education should have religious associations. If it be a question of dogmatic religion, of a God Who will be angry at the misdeeds of a little child, of sins which must be purged in hell fire, then such a religion must be kept out of sex education entirely. If, on the other hand, religion means an

ideal and spiritual view of life in all its aspects; if it means the recognition that every human being has certain great forces at his disposal, mental, emotional, and physical, and that these forces should be full and wide, flowing rhythmically through the personality, then there is no background to the teaching of sex knowledge which can so fully allow that knowledge to show forth its beauty and significance as religion can. From this point of view it will be understood that it is as wrong to waste or abuse one's mental or emotional force as it is to misuse the physical and sex forces.

Sex Control

Any modern enquiry into the sex problem must include a statement concerning the use of contraceptives. We are of opinion that in the future, when, we hope, it will be possible for every citizen to find congenial work and leisure for creative activities and cultural training, humanity may be able to do without contraceptive methods, the sex force being largely used up otherwise in the many outlets provided by a full life. The residue of sex force that remains will then be more easily controlled and used for its real purpose of perpetuating the human race, and so enabling God's plan for men to be continued to completion. But, now that the great majority are working at uncongenial, soul-destroying tasks, and living limited lives devoid of beauty, inspiration and hope, such control cannot be asked of them. They find in sex the most vivid experience that life has accorded to them, and in that they continue to live at all we should give them our admiration. We believe that the use of contraceptive methods is better than repression or undue procreation of children, and that knowledge of their use would save the wreckage of many homes. Repression has been hitherto the lot of the majority who, refusing to bring into the world large families of unwanted children, yet knew not how to use up the force within them. The ideal is self-control, but we have not yet created the

necessary conditions for it. "I would base all my sex teaching to children and young people on the beauty and sacredness of sex; sex intercourse is the great sacrament of life; he that eateth and drinketh unworthily eateth and drinketh his own damnation; but it may be the most beautiful sacrament between two souls who have no thought of children."*

The solution of the difficulties involved in problems of sex lies, as does the solution of most other problems, in a change of the whole of our social and industrial life. The housing conditions of millions of people make purity an almost impossible ideal, and teachers in schools situated in slum areas have so many unconscious and conscious influences to contend with that it is especially important that they should understand the problem they are confronted with. In such schools, for instance, it would be most helpful to have a lavatory attendant for the infants, as is often done in France. We are back again at our first paragraph. "It is in youth that the questions of mature age can alone be settled, if they ever are to be settled, and unless we begin to think about adult problems when we are young all our thinking is likely to be in vain. There are but few people who are able when youth is over either on the one hand to re-mould themselves nearer to those facts of Nature and of Society they failed to perceive, or had not the courage to accept, when they were young, or, on the other hand, to mould the facts of the exterior world nearer to those of their own true interior world."†

Let us therefore courageously face the difficulties which have grown up around us in order that we may clear the ground for those who follow after. If we can only rid our vision of all that is false and outgrown, we can leave the clear eyes of the young to see a new mode of living

which will render human adjustment to life easier perhaps than it has been in the past.

Second Edition of the "New Era" on Sex Education in Home and School

We have secured so many valuable MSS. for our special number that we have decided to devote our April issue to the same subject. Among the contributors will be Norah March, B.Sc., author of *Towards Racial Health* (Routledge, 5/-) and *Sex Knowledge* (Foulsham, 9d.), and well-known to most of our readers for her magnificent pioneer work for sex education; J. H. Badley, M.A., Headmaster of Bedales School (Co-educational); J. Wickstead, M.A., Principal of King Alfred School (Co-educational); Dr. W. Stekel; Dr. H. G. Baynes, pupil of Dr. Jung; Dr. Chella Hankin; Dr. Hamilton Pearson, and others. There will also be an account of Leicester's experiment in the teaching of Sex Hygiene in the schools, with detailed syllabus of one of the courses, and a special article for parents.

We invite readers to send us queries on this special subject, which we will try to answer in the April number. Comments are also invited, and information as to methods of sex education with which readers have come in contact will be welcome. Notes of difficult cases will also be helpful.

Please order your April copy early as we anticipate a wide demand for these two special numbers, and wish to print sufficient copies to meet orders. Single copy will be 1/2 post free as usual.

Special Article for Parents

We again mention that in future the magazine will always contain a special article for parents. The New Psychology has shown us the tremendous importance of the early years of child life, and in each number we shall try to deal with some aspect of the home life in the light of modern psychology.

*Olive Schreiner as quoted in "Little Essays of Love and Virtue," by Havelock Ellis. (A. & C. Black).

†"Little Essays of Love and Virtue."

Educational Conference in Germany

A great many German teachers who wished to attend the Montreux Conference were unable to do so owing to financial difficulties, so our colleague, Dr. Rotten, called a week-end conference at Leuchtenberg from the 6th to 8th October. About fifty people (mostly men) assembled in a thousand years old "Rittenburg" on the top of a hill in Thuringen. Both the President of the New Education Fellowship, Mr. Baillie-Weaver, and I were present. They were an ardent and enthusiastic group with high ideals, ready to sacrifice their own material welfare for the good of their country, believing that the New Education is the only lasting method of reform. Their enthusiasm was all the more to be admired in view of the conditions under which most Germans of the professional classes are living. Life is reduced to bare necessities. Their food consists principally of an unattractive brown bread, which is rendered somewhat less unpalatable by an inferior kind of jam, and is eked out by very poor fresh fruit. Green vegetables we did not see. Sugar is severely rationed, and eggs, milk, and cheese almost unprocurable. Most of these people travel fourth class or on foot wherever possible, carrying everything they need, including, in some cases, bedding, on their backs. New clothes have long ago been given up, and they are wearing all kinds of garments which they had by them. Fires, hot water and hot baths and such like necessities have become the rarest luxuries.

Those assembled at the Conference were all people of education and culture, holding doctors' degrees of one or other of the faculties of the universities at which they had graduated, degrees which they now never use in addressing or speaking of each other. The attitude of all at the Conference might be summed up in these words: "The one hope of the future is the children; the one hope for the children is a change in the kind of ideals taught to them at school, and in the methods of imparting actual know-

ledge; education must in future be viewed as a process of calling out of the child the highest which is within it, whether you call it God or Soul or Spirit or merely creative activity. Let teachers consecrate themselves to their work in that spirit, indifferent to what happens to themselves, for they are of the old bad time which has got to disappear, while their pupils are of the good new time which has got to be ushered in."

Week-end Conferences

Paris. The idea of holding week-end conferences between our biennial conference of the New Education Fellowship is one which is likely to be repeated. Dr. Ferrière is planning a week-end conference in Paris from 25th to 28th April in order to draw together members of the New Education Fellowship and others in France interested in the New Education.

Denmark. Our friends in Denmark are also planning a conference in Copenhagen towards the end of March or beginning of April.

U.S.A. We have even been invited to visit America next summer, and perhaps institute a New Education Fellowship Conference to take place there alternately with our usual biennial conference in Europe.

New Education Fellowship Groups

Another sign of life is the formation of Groups of the New Education Fellowship in various towns in the United Kingdom. We are often asked to supply lecturers either to Groups or to other educational bodies. Recently we have undertaken a tour in Scotland and also lectured in Birmingham, Bristol and Jersey. In future we shall announce forthcoming lectures which are being arranged by the Fellowship.

We also took part in a Brotherhood Campaign held recently in London, and had the opportunity of placing before the various societies representing other phases of reform, the work that educationists are doing in the general urge towards a new order of society. We

believe that education is the foundation of all reforms, for if the children have the right attitude to life they will banish spontaneously the evils which now oppress us. We therefore enclose a Manifesto to Youth sounding forth the note of the future that is assured if only Youth will rise to its opportunity.

Correspondents Wanted

We are constantly being asked by different countries whether it would be possible to arrange correspondence between readers, and exchange of teachers or children. Will readers who are interested please write to us? Will anyone offer to correspond with Herr Carl Anders, im Kahla, Saale, Germany?

Budapest

May we once again ask our readers to help us in our work in Budapest? You

will remember that 1,500 children were our guests from Austria and Hungary shortly after the Armistice, and that it was found necessary when the children returned to help them by providing food and clothes. Vienna has largely recovered owing to the Allies' loan, but unfortunately Hungary has not secured this loan owing to political intrigue, and is now in a worse state than ever. When we were out there in August we came across many cases which continue to haunt us. We are therefore continuing the work in Budapest until next autumn. We shall be very grateful for any small donations which should be sent to us direct, or for second-hand clothing which should be sent to Miss Wheatland, 22, Broadwater Street, W. Worthing. Send us anything you can spare.

B. E.

New Education Fellowship Conference at Chateau de Villebon, Paris, 25th—28th April, inclusive. For particulars, apply: Dr. Adolphe Ferrière, Florissant, 45, Geneva.

New Education Conference at Copenhagen, Denmark, March or April. For particulars, apply: S. Nasgaard, Rosengården, 14, Copenhagen.

The Teaching of Sex Hygiene

(including sample syllabus of instruction)

By Edith Cooper, L.L.A.

(Miss Cooper has specialised in this branch of education, and the subject of sex hygiene has been taught during the last fifteen years in the schools of which she has been the Head Teacher. She has lectured and given lessons in teaching to some thousands of mothers of children in the Elementary Schools of Birmingham. Her scheme of instruction is published in "Youth and the Race," the last Report of the National Birth Rate Commission)

EVERY child having a two-fold obligation to fulfil—a duty to itself as an individual, and a duty to the race—must have an accurate knowledge of self in order that the duties may be adequately performed. Since we demand the fulfilment of the obligation, every child has the right to demand the necessary knowledge. The changed conditions of life, the liberty accorded to youth, the present-day literature and press, the loose conversation in street, office and workroom, make it imperative and of the utmost importance that the right idea of the facts of life should be given to the child before self-knowledge is obtained from impure sources.

Who shall give the knowledge? There is work for the parent and teacher, the most important and deciding factors being the *Personality* of the instructor, and the atmosphere with which she surrounds the subject. The teacher must herself realise the Purity of the Origin of Human Life and understand the sacredness of the trust of the power of reproduction. Her mind must be filled with the sanctity of truth so that she can present the facts in all their wondrous beauty, gradually and reverently unfolding the Divine Plan of Life and the Divine Laws upholding it. This will only be possible after the widest study from the physiological, psychological, moral, social and human standpoint. She must know something of the various conditions of life at the present day, the temptations, the evil influences of bad companions, the results of loss of self-respect, etc., before she is ready to give the lead to those who come after.

On no account should this work be entrusted to superficially educated, highly impressionable persons, however eager they may be to help.

The best preparation is given by the wise mother during the earliest years of infancy when she imbues the tiny child with love and reverence for its own body, for its pets and flowers, and, later, when she answers the question, "Mother, where did I come from?"

As soon as the child has sufficient intelligence to ask the question, the simple truth of motherhood should be told. An untruth told at this early stage may have far-reaching effects, and raises a barrier between mother and child during adolescence.

The curiosity of this age being satisfied at a time when the sex emotions lie more or less dormant, the subject is easily revived at a later stage when more knowledge is added.

Concealment of the truth places the subject on an abnormal plane, and gives the child a false idea of its nature. It is thought of as something "too low to be spoken of" instead of as something to be treated with reticence because of its sacredness.

The following is a plan of teaching the subject in a proper sequence of lessons without undue prominence or exaggeration:—

I. Teaching in the Infant School

(a) Simple lessons on personal hygiene, e.g., care of the hair, nails, and body generally. Great attention paid to habits of cleanliness, modesty, and reticence in regard to the discharge of the bodily functions. This training of the child to care

for and respect his own body because of its beauty, leads to the same respect for the bodies of others.

(b) Simple lessons on animal life, enabling the teacher to inculcate, all unconsciously to the child, ideas of parenthood, e.g., the bird, its loving care and thought in the preparation of the nest, the laying of the eggs, the patient sitting of the mother bird, the father bird's attention to and care of the mother bird, his finding food for the mother and the little ones, and their joint efforts to teach them to get their own living.

(c) The answering of children's questions. Answers should be simple and natural. In no circumstances should an untruthful answer be given; if the teacher is unprepared, it is better to tell the child the answer will be given when there is more time, and the promise should be kept.

II. Teaching in Upper School

(a) The training in idea of parenthood is continued whenever opportunity arises in the course of reading or any other lesson.

Children are encouraged to talk in a natural manner about their pets and their habits; the teacher dwells on the beauty of the body, and trains as before in cleanly and regular habits, and keeps before the child the wonder of the continual re-creation of life.

(b) A simple syllabus which gives ample scope for such teachings is based on:

FIRST SERIES.—*Plant Life*—including environment, food, growth, and fertilisation.

Examples.—How plant children grow—the apple, oak, moss, daffodil, curious growth of the fern, the children of the pine family, the children of plants that bear flowers.

How plants become sick.

SECOND SERIES.—*Animal Life*—including environment and habits. (It is not advisable at this stage to introduce set lessons on the reproduction of higher animals).

Examples. — The Amœba, the Hydra, Worm families, Crayfish and

their children, the Grasshopper family, the Butterfly and its curious children, the Mussel family, Fish families, Frog families, the life of a bird, the Rabbit.

How animals become sick.

THIRD SERIES.—Young organisms, both vegetable and animal, the lessons designed to show their common needs and common bodily functions with special reference to the laws governing all life.

Examples.—Nutrition and protection of young organisms. A study of seeds—food materials.

A study of young plants (embryo), means of protection and food.

Food for man.

Excretion—in plants, animals, and man, necessity for health.

Respiration—in plants, animals, and man, necessity for health.

Digestion—in plants, animals, and man, necessity for health.

Nervous System.—Sensitiveness in plants, animals and man.

Reproduction.

Study of Parenthood in plants—seed-making — self-fertilisation of flowers—cross-fertilisation of flowers.

FOURTH SERIES.—More detailed study of the things around.

Water, heat, air.

Structures and build of the human body, bones, muscles, etc.

Food Digestion. Milk, etc., etc.

FIFTH SERIES.—A more detailed and extended study of the body in health—the organs of digestion—circulation of the blood—organs of respiration—muscles, brain and nervous system—common symptoms of disease — infection — disinfection — indigestion, colds, fainting fits, wounds, bandaging.

SIXTH SERIES.—The structure of the skin, hair, teeth; their care, etc.

Constipation, headaches, diet, clothing, sanitary arrangements of the dwelling, etc.

Baby-nursing, feeding, washing, dressing.

Recapitulation of the lessons on the chief organs of the body. The special lessons on the uterus, its monthly activities and work.

Rules for health.—The ovaries, the tubes, the fertilisation of the eggs, or seeds, or cells in plants, revised, and the extension of the lesson from lower animals to the higher, following the plan in Series Three.

The Body, the Temple of the living God.

Any of the series may be subdivided or added to, to suit special conditions, or the different ages of the children in the class. The constructive treatment of the subject gives a sense of personal dignity. It presents a high ideal of parenthood, and will lead to a higher standard of life.

The above plan has been worked for fifteen years with great success, and with not one instance of ill-effect. The influence on the tone of the class has been marked: the girls treat their bodies with greater care, they accept their responsi-

bility, and the knowledge of their potential motherhood has a powerful stabilising effect. The parents gratefully accept the lessons. Scores of letters and visits from old girls testify to the help received through them, while the old girls are proud to tell of the teaching which they pass on to fellow-workers who are found ignorant of the correct knowledge. The co-operation between parents and teachers is of supreme importance, whether the lessons are given as class lessons or as private talks. The parents are generally only too ready to delegate the scientific part of the work to the teacher in whom they have confidence, but the parent should know exactly how much information is given, and the girls should be encouraged to give their mothers the substance of the lessons.

To attain this end, the mothers may be invited to attend when the special lessons are given, or, better still, be invited to meet the teacher and hear the points of the lesson to be given. The latter way gives opportunity for discussion with the parents.

* * * * *

A FEW BOOKS FOR PARENTS AND TEACHERS

(from the New Era Lending Library)

MOTHER, HOW WAS I BORN?	Dr. Marie Stopes (pamphlet).
THE SEXUAL LIFE OF THE CHILD	Dr. A. Moll.
TOWARDS RACIAL HEALTH	Norah March, B.Sc.
SEX KNOWLEDGE	Norah March, B.Sc.
THE BIOLOGICAL APPROACH TO SEX STUDIES	Norah March, B.Sc.
THE NEW MOTHERHOOD	Margaret Sanger.
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The Sexual Enlightenment of Children

By Eden Paul, M.D.

Of all the thorny problems of the sexual life, few exceed in complexity the puzzle of the sexual enlightenment of children. The difficulty is aggravated by the paucity of enlightenment among those responsible for the care of the younger generation. *Quis custodiet ipsos custodies?* For the guardians themselves are not only lacking in sound knowledge, and often primed with error; in many cases they are guided by impulses, some conscious and some unconscious, which vitiate their intellectual and affective relationships to their charges. Finally, even if all these difficulties were cleared out of the path, there would remain the fundamental obstacle that the science of sexology is still in a rudimentary state, so that as regards many of the questions of sex enlightenment even the most outstanding of experts can only moot alternatives. None the less, recent advances in physiology and psychology combine to help us forward a stage or two. This article is an attempt to give a very brief outline of the present position of scientific theory and practice in these matters.

First of all, the elders have to avoid two extremes. The first is the traditional one of regarding (or pretending to regard) children as sexless beings up to the age of puberty. Of course, the pretence continually breaks down, and the very parents who would recoil from the notion of a frank conversation upon intimate sexual topics with their children, will none the less mould or warp the sex nature of these same children with countless suggestions as to what is appropriate behaviour for a "boy" or a "girl," and so on, and so on. The second extreme, which is rarer, is the tendency on the part of enthusiasts for the sexual enlightenment to be over-eager to impart information. Amateur psychoanalysts and suggestionists, to say nothing of those who in a highly artificialised social environment are con-

vinced of the "perfect naturalness" of all our processes, can work a good deal of harm in this way. Moreover, much would-be enlightenment conflicts with Adolphe Ferrière's canon (*Transformons l'école*, pp. 35, *et seq.*) that ALL education must be adapted to the child's stage of mental development. An adult sexologist's outlook on sex cannot penetrate a child's understanding, any more than an adult mathematician's outlook on the differential calculus, or an adult theologian's outlook on the Athanasian Creed. Still, these premature attempts at enlightenment are well-meant; and (unless sicklied o'er with a nauseous sentimentalism) they are probably less harmful than putting off children with stories about babies being brought in the accoucheur's bag, or found in the cabbage patch. It need hardly be said that no intelligent child believes such fables for long. The fact the child learns from them is that its elders are in a conspiracy to deceive it concerning a matter of vital importance.

We cannot ourselves take an enlightened view of this problem of the sexual enlightenment until we have a fairly extensive knowledge of how the bodily and mental development runs its course in the average child, and how information regarding sexual matters is usually secured. In exceptional instances the parent or teacher should always consult an expert—if one is forthcoming. Unfortunately, in average cases enlightenment of a sort comes far more often from the child's own playmates, or from an elder with some form of pædophilic perversion, than from responsible parents or teachers. The ideal sexual enlightenment will obviously be one that will antedate enlightenment in an undesirable form, and will render the child "fool-proof." But the ideal is still a long way off, and we are living *in faece Romuli*. Even in Plato's Republic, unless the republicans

were strict vegetarians, had made a clean sweep of all domestic pets, and had exterminated flies, the most unobservant child could hardly fail to see animals engaged in the act which peoples earth, and to ask questions about it. Parents who shamefacedly refuse to answer such questions, are driving their children to seek information in less desirable quarters,* or else, more dangerous still, they are generating repressions.

It will be impossible here to go into details anent the methods of enlightenment which experience has shown to be useful, and I shall be content at this stage of my article to refer to certain books and pamphlets from which fuller information can be gleaned. The chapter on "Sexual Education" in Iwan Bloch's *The Sexual Life of Our Time*, has as its motto Oker Blom's saying, "Better a year too early than an hour too late," and contains a fairly exhaustive account of the German literature on the topic down to 1907. Somewhat more recent is Albert Moll's excellent work on *The Sexual Life of the Child* (English translation, 1912, second impression, 1923), of which the last sixty pages are devoted to "Sexual Education." Robert Michels has a good, though brief, chapter on the subject in his *Sexual Ethics*. A more comprehensive work on sexual education hides its light under the disguising title *Towards Racial Health*. This is by Norah March, and can be confidently recommended. It does not deal with generalities alone, but goes into the details of method, which are discussed in popular terminology. I shall not hesitate, in this connexion, to refer to two pamphlets of my own. (Ordinary booksellers will know nothing of them; they can be procured from the British Society for the Study of Sex Psychology, 51, New Cavendish Street, London, W.1). The first is entitled *The Sexual Life of the Child*, and is an epitome of Moll's book, supplemented by a good deal of personal experience. The second, written in co-operation with Mr.

Norman Haire, the surgeon and sexologist, is *Rejuvenation: Steinach's Researches on the Sex Glands*. As the title shows, this is not directly concerned with the problem of sex education; but it contains an epitome of contemporary knowledge of the bearing which the incretions of the reproductive glands have upon physiological and psychological growth. Some knowledge of endocrinology is essential to a modern outlook upon sexual enlightenment. Those desiring further information will do well to consult Louis Berman's fascinating volume, *The Glands Regulating Personality*.

But none of the works mentioned will serve to convey to the enquirer information concerning the most recent advances in our knowledge of the need for and the dangers of the sexual enlightenment—the information that has been derived from the theory and practice of psychoanalysis. I have written an implied caution against amateur psychoanalysis, but must guard against being misunderstood. Certainly no parent or teacher can to-day be regarded as competent unless he or she possesses something more than a smattering of the New Psychology, possesses such an understanding as can be derived from Tansley's book, or perhaps, better still, from Charles Baudouin's *Studies in Psychoanalysis*. But the most important psychoanalytical work bearing upon the sexual enlightenment is undoubtedly a book now in the press, Oskar Pfister's *Love in Children and its Aberrations*. My collaborator, Cedar Paul, refers to this book in her contribution to the present issue of *The New Era*, so I need do no more than warmly endorse her recommendation of it, and say that the rest of what I have to write is largely based upon its study.

Psychoanalytical experience must guide us at every turn in this matter of the sexual enlightenment, but I have space here for considering the guidance furnished as concerns one problem only—that of masturbation. And I shall speak of what to avoid, rather than attempt to advise positive treatment. Not

*Cf., for instance, *A Young Girl's Diary*, passim.

that psychoanalysts have not plenty to say under the latter head; but their views still conflict a good deal. But the main point that emerges from the psychoanalytical study of masturbation is that the repressions caused by the social and individual condemnation of the practice are apt to do far more harm than the practice itself. The orthodox Freudian view is that masturbation—of a kind—is quasi-universal in both sexes during the first year or two of childhood, and is then not only harmless but even beneficial. There follows a “latent period,” during which the conventional social attitude towards sex manifestations is acquired; and when, at or shortly before puberty, the customary relapse into masturbation (customary in boys and quite common in girls) occurs, there is a conflict in the psyche between the natural impulse and the acquired repressing forces—and it is to this conflict, not to the masturbation *per se*, that the consequent harm is due. An issue is ultimately found, in normal instances, by way of heterosexual intercourse; and pending this, in favourable cases, through some form of “sublimation.” But a stormy phase of sexual development is inevitable at puberty; and the prime duty of responsible elders is to be guided by the old and wise medical maxim, “First of all, do no harm.”

I shall not trouble to refute the criticism (for which the unguarded language of some of the psychoanalysts is indeed partly accountable) that there is an implied recommendation of masturbation and of utterly indiscriminate sexual intercourse. Suffice it to say that there is no extravagance about Pfister's outlook, which is that *control* must be the ideal (he is referring, of course, to *self-control*) as contrasted with *repression*. But what does indisputably emerge from the analytical study of innumerable cases is that the traditional way of dealing with the sexual manifestations of early childhood is apt to work incalculable harm. How natural is the inclination of the sex-sophisticated adult (parent,

teacher, or nurse) who finds a child masturbating, to have recourse to threats in the hope of curing what seems so pernicious a habit. Sometimes these threats may take the form of telling the child what dreadful penalties await it in another world, if it continues to yield to temptation, and to give way to the “sin” of masturbation. This seldom “cures” the trouble, but usually gives rise to repression and conflict, with all the evils these entail. More common, especially where little children are concerned, is a threat on the part of the nurse or parent, to cut off the offending organ. The result here is no mere repression, but the generation of what psychoanalysts term a “castration complex,” which may have disastrous effects throughout life.

I shall not attempt to treat the matter from the positive side, to give any general advice as to the management of children which masturbate in infancy, or during what should be the “latent period,” or at puberty. Perhaps the time is not yet ripe for such generalisations; and always here, as in other departments of education, “individualisation” is of extreme importance. Each case must be treated on its merits. What I have tried to show is that the problem cannot be fruitfully considered when our attention is concentrated upon the conscious life; we must give equal weight, or greater weight, to the influences that proceed from unconscious mentation. We must consider the affective life far more than the intellectual life. This is the significance of the title of Pfister's book, *Love in Children and its Aberrations*.

As he writes (p. 550), we are in very truth at the dawn of a new era in education, “an education which reaches out into the unconscious, and thus comes to the help of the traditional education, the education of the conscious, which has long been stagnant. *The pedagogy of the future will unite both these trends, the education of the conscious and the education of the unconscious, to form an integral whole.*”

Some Cases of Difficulty in the Sex Life of Children

A Case of Retarded Development

B. L., a girl of sixteen, was sent to school with the comment from her parents that she was "backward owing to delicacy and nervousness as a young child." She was found to be strong and healthy physically, but appeared to be feeble-minded. She could scarcely read or write, and could not use figures at all. Moreover, bad habits were suspected.

A mental specialist confirmed the suspicion of bad habits, but considered that the mental retardation was due to inhibitions which might be removed. Mental tests showed that she had very good reasoning capacity, and was normally suggestible.

The girl's parents and her governess stated in perfect good faith that the child was entirely without interest in anything relating to sex, disliked boys, and was still "quite a child." The psychiatrist found that there had been self-abuse from earliest childhood, and various rather unusual sexual shocks; and that interest in matters relating to sex and marriage was an overwhelming preoccupation with the girl. She had never had any sex instruction, and had been repeatedly snubbed for inquiring about such matters. The result was strong repression, marked furtiveness in movement and facial expression, and inability to pay any attention to the ordinary pursuits of childhood, whether work or play.

Prolonged mental treatment and careful and thorough sex instruction, brought about as great a degree of normality as could be expected where treatment had begun so late. The girl was found to be shrewd and intelligent, and quite educable by private tuition. The retardation was too great to allow of a school education, since at sixteen a course suitable for an ordinary child of nine was necessary.

A Case of Abnormal Lack of Concentration

W. B., a girl of fifteen, though in one sense perfectly normal, seemed unable to

concentrate on any form of study. She was exceedingly musical, but would not practise, and could not master even the elements of arithmetic or any foreign language. She was by nature vain, fond of dress, self-important, self-absorbed, and given to romancing.

Investigation showed that she had been very much spoilt as a child, sent to boarding school at fourteen, and expelled a few months later because she had carried on a foolish correspondence with a school-boy slightly older than herself.

She was treated by a mental specialist, who discovered that her preoccupation was largely due to the shock of her expulsion from school, coupled with the fact that she did not understand the nature of the offence which caused it. Being entirely ignorant of the facts of sex, she had a half-conscious idea that the writing of undesirable letters to a boy was in itself a sexual "sin."

In this case sex instruction and a partial analysis removed the inhibition as regards lessons, and made the girl thus far educable. The treatment did not go far enough to remedy the defects of character.

It is interesting, and possibly relevant, to note that this child was mediumistic and to some extent clairvoyant.

A Case of Kleptomania

L. R., a girl of fourteen, was apparently quite normal in every way, clever, truthful, trustworthy, popular with her companions, boyish and inclined to romp, a thorough "good sort." When a series of petty thefts were traced to her, it seemed quite incredible that she could be the culprit. An interesting and very baffling element in this case was the fact that the child had complete and genuine loss of memory in respect of the thefts. They were committed in a state bordering on somnambulism or trance, and on recovering from this abnormal state all memory of what had occurred during the seizure was gone. The attacks were

always preceded by a mood of silly noisiness, accompanied by furtive, animal-like movements.

For nearly two years all treatment, both analytic and otherwise, was in vain, because the memory could not be restored. Eventually it gradually came back, and incident after incident was recalled. It was found that these petty thefts, usually of articles so trifling that their loss was unobserved, had begun in very early childhood, and had in every case been the result of what would commonly be regarded as a very trifling sexual "shock"—the kind of happening that almost every child must necessarily meet with. Each occurrence of the kind was followed by a theft or series of thefts. On one occasion a visit to an exhibition of sculpture brought on an attack.

The child had very strong but perfectly healthy sex instincts, and an overwhelming desire for knowledge about such matters. She felt a sense of inhibition, and the things she stole, such as money, writing materials, were to her emblems of self-expression. If she had had proper instruction as a child, the small, inevitable happenings which had the effect of inducing kleptomania, would doubtless have produced no morbid reaction. For lack of this instruction she passed a most unhappy and stultified girlhood, and but for the happy chance that she was educated at a school where these abnormalities were understood and scientifically treated, she would have been branded for life.

H. Crichton Miller, M.A., M.D. (*Author of "The New Psychology and the Parent," "The New Psychology and the Teacher"*)

Notes of the case of L. D. M., aged twenty-five.

Unmarried. Complains of somnambulism and night terrors. Said to start in her sleep at least once every night. If her mother is in the room, she soothes her at once; at times walks about, and on one occasion put her head through the window.

On first seeing the patient, it turned out that at about the age of ten she had been frightened by a sexual pervert of the class we describe as exhibitionist. It appeared that she had not repressed the incident, but had run home and told her father and mother about it, and the father, in great indignation, informed the police. Therefore this incident had not been repressed. It was, however, interesting to speculate how far a memory of this kind could be responsible for the girl's continued night terrors.

Two days after the interview I received the following letter from the patient:—

"I am writing to tell you that when we were in the train coming home, I suddenly remembered another horrible fright I had when I was about thirteen or fourteen. Another girl and I were bicycling along a country road, just outside the town, when a man stopped us. He was in the same state as the other one was" (that is, the man above referred to) "only ever so much worse. We were simply terrified; but just as he stopped us, a trap came in sight, and he jumped on a bicycle that was lying in the ditch and rode off. We were horribly frightened, and cycled as fast as we could into the town. Then we arranged not to say anything about it, in case our parents would not let us go out by ourselves again. We did not want this to happen, as we had both just got new bicycles and did not want to miss using them."

"I had completely forgotten this when you were talking to me; but it came back like a flash in the train. I thought you would like me to tell you this, because I did not somehow think you had got hold of the right fright, as I cannot remember feeling very frightened on the other occasion, but on this was absolutely terrified. . . . I somehow feel that I shall not scream any more, and have had two quiet nights since I came home."

I have just received a letter from the patient, saying that she has never once

screamed in her sleep since the interview.

The points that are really illuminating in this case are: (a) That a sexual trauma which is immediately ventilated tends to have little disturbing effect in emotional development; (b) That despite the fact that the second trauma occurred three or four years after the first, it was the real source of the emotional trouble: and that simply because it had been repressed; (c) The strength of the repression is proven by the fact that on careful conscious investigation, the patient recalled nothing whatever of the second incident. Fortunately for her, she was able to recover it on her journey home, because the complex had been "stimulated" by my questions on the whole subject, and her recalling the first incident. Had she failed to do this, analytical help would have been required to elicit the incident responsible for the whole trouble.

In so far as there can be drawn from this a lesson for parents, it is only the familiar general principle that the confidence of children in their parents should be so profound that no fear of unreasonable restrictions, still less of blame or punishment, should be sufficient to impose silence on the child, when a full statement of the case to the mother would have made all the difference to the girl's future.

Homosexuality and Œdipus Complex started in Childhood

This first case is a corroboration of the view that homosexuality and other perversions do not originate in the school, when the first physical manifestations of them appear, but years before in the nursery, through some quite forgotten episode.

X was a boy of 13 who practised homosexuality. This was discovered and an explanation was demanded from him. He protested that he had no idea that this was a vice, but on the contrary thought it a normal thing. The fact that he had taken so little

trouble to conceal it supported his defence. The master, who was interested in psychoanalysis, tried to get at the bottom of the matter. X told him that the idea of normal intercourse with woman revolted him. In reply to a question he said that he could not remember when this had commenced. "I've thought like that ever since I began to think of sex."

Some days later he told the master that his mother had recently been telling him of an episode that had taken place when he was four years old, which might possibly have some bearing on the matter. It appears that his mother was in the habit of having him down from the nursery to show him to her guests. One day there was a woman in deep mourning, with the usual heavy black veil of the continental widow. This terrified him, and for days after he was troubled with fears and dreams. "Mother told me," he said, "that after that I was frightened of all her women friends, and do what she might she could never induce me to leave the nursery on 'at home' days."

This was, of course, the reason of the boy's perversion. He had forgotten the cause of his fright, but the effect remained, and from that time he associated every woman with the woman in black who had frightened him so. The master told me that the boy felt relieved at the explanation, and was making an effort to become normal.

The other case needs no comment. It is a typical example of Freud's Œdipus complex.

Y was a little girl, eight years old. She was a perfectly normal, happy child. One day her mother was indisposed, and her father let her sit up with him for companionship. She was silent for a little time, thinking, and then said, "Oh, daddy, isn't this wonderful. When Mummy dies we'll always be like this."

The child is devoted to her mother.

Cedar Paul

Only within the last decade or so have educators come to realise, or been willing to admit, that children have a sexual life at all. Even to-day, a mother will be apt to recoil in horror at the merest hint that her children need help in the education of the sexual impulse. A young woman, belonging to what are called "the cultured classes," mother of a boy and a girl, thanked me for giving her a book on the subject, but added: "I have put it right away, for I am sure I shall never need such a book for *my* children." Not long afterwards, when her little boy was four, she thought it necessary to spank him because, on waking in the morning, he was unable for a while to perform the first matutinal duty of all good children. His sexual development was precocious, and he awoke with an erect penis. A few years later, when the girl was six, the teacher of a Montessori class she was attending, asked to have her removed "because of her naughty habits." On enquiry it was found that the little one was practising unconscious masturbation. There is nothing abnormal about either of these children; they are both charming, and of excellent disposition—their general treatment having been wiser than the foregoing might suggest. The boy has at present no bad sexual habits; the girl has been trained to sit still (she masturbated by wriggling on her chair), and has apparently been cured of masturbation. The mother, having learned wisdom, has answered the children's enquiries concerning procreation and birth to the best of her abilities. The boy, the elder of the two, is approaching puberty in normal fashion.

But the problems of sexual malpractices and of sexual enlightenment are thorny, and can only be solved as part of a sound general training. In certain cases I have found it well to begin sexual enlightenment as early as the fourth year of childhood. Sometimes, on the other hand, it has seemed needless to discuss such matters until a boy or girl

has reached puberty. Information should not be prematurely offered when there is no evidence of curiosity as to sexual matters. On the other hand, the alert parent or teacher must never forget that "no questions" does not necessarily mean "no curiosity." If repression is at work, or if there be any reason to suspect that the seemingly uninterested child is seeking information in undesirable quarters, the elder mainly responsible for the child's guidance may have to force the issue. It should never be forgotten that a child which at two years of age, or perhaps even younger, has been "sleeping" in its parents' bedroom, may have acquired information regarding the most intimate details of conjugal life—information which is subsequently repressed, but may continue *throughout life* to work havoc from its abiding place in the unconscious.

If the path be strewn with thorns when the educator has to deal with "normal" children, those not obviously addicted to any sexual malpractices (psychic or physical), we are faced with an almost impenetrable thicket when we have to encounter some of the graver sex disorders of childhood. A girl of eleven was put under my care because she masturbated to such excess that her sleep was seriously interfered with. The parents had vainly tried to cure her, but had, happily, refrained from complicating the trouble by threats of dread consequences. Before probing the psychic causes, I enquired into her physical condition, and found that she was infested with threadworms. Appropriate treatment did good as far as it went, but it did not cure the masturbation. After a time, however, being on the best of terms with my charge, I was able to reach out towards the mental cause of the disorder. I was, indeed, still unversed in psychoanalysis, but nowadays we should say that the child's trouble was largely due to the inability to sublimate a prematurely awakened sexual impulse. When the paths of sublimation (literary and artistic) had been opened up, there was a favourable

reaction, and by the end of her year's stay with me she had acquired a very large measure of control.

The supreme difficulty in such cases is to avoid repression; the greatest asset is to win the patient's trust and affection. But the editor will have reason to complain that I am expanding a note into an essay if I enlarge upon the subject of the training of love in children. Let me conclude, therefore, with recommending all readers to obtain a copy of Oskar Pfister's enlightening book *Love in*

Children and its Aberrations, which has just been issued by the enterprising firm of George Allen and Unwin. Those who study it with intelligence will, I think, be convinced that, whereas very little can be expected from sexual enlightenment on the purely intellectual plane, a right guidance of the love sentiment of children in conjunction with such enlightenment, will clear most of the thorns out of the path. Here, as elsewhere, the first step is to educate the educators!

Children and Sex Teaching

By Marie Carmichael Stopes, D.Sc., Ph.D., F.L.S., F.G.S.

IN spite of the old proverb, repeated ad nauseam—as the twig is bent the tree is inclined—sex reformers have until recently tended to forget the very tiny child. Most of us are first induced to consider things in general by immediate personal experience; and most of us of the present active generation, that is to say who are now over twenty-five, are well aware when we search our own minds that they were early warped by shame-faced sniggering or actual lies on the part of our elders concerning our own genesis or that of some small brother or sister. Parents essentially truthful in other matters unblushingly invented storks, gooseberry bushes and doctors' bags, themselves forgetful of their own babyhood and its intense sensitiveness to impressions. I personally was less than four years old when I knew that I was being lied to, though I was over twenty-seven before I realised exactly to how full an extent, and those limits are probably fairly characteristic of well-brought-up, pure-minded girlhood in our country. Why did our parents do it? Why do parents to-day continue so often on the same path? I think it is due to three main causes: (1) the lack of realisation or memory of the impressions of babyhood and their intensity and lasting

effect; (2) a semi-conscious feeling that sex matters are all impure, and that the pure little child should be preserved from all knowledge of them; (3) a real personal difficulty in knowing what to say in a simple enough form for comprehension by the child.

I tried to meet this last difficulty in a simple little pamphlet, *Mother, How was I born?** (largely based on a chapter of my book for mothers, *Radiant Motherhood*). In this little pamphlet I gave an actual conversation with a baby boy, in which all the essential truth that he needed at that age was given in such a way that he could weave it into his own consciousness without any jar, and yet at a later date he would not have to unravel any threads.

I have been asked to write this article on the same theme, but I feel that I cannot do any better than I did in that pamphlet, and I do not like simply to paraphrase myself. I hope, therefore, that those who want suggestions on lines suitable for dealing with very small children will read that pamphlet.

I am glad to take this opportunity of emphasising even more explicitly than I do there the supreme importance of

* Publ. by Putnam (24, Bedford St., London, W.C. 2), price 6d.

answering the *very first* questions honestly. Many people think that the child does not begin to enquire about these matters till it is seven or eight or even twelve years old. I am certain that this is a mistake, and in many cases one can place the earliest questions at the age of three or soon after. No matter whether the child *remembers* the answers, it will have *felt* sub-consciously the truth or the falsehood of what has been said to it. "The age of innocence is the age when all knowledge is pure," and that is the time to introduce ideas of sex, and the great facts of human procreation and birth. Then the *first* impressions will be the *true* impressions, viz., that sex matters are pure and profoundly important.

The answers given to the baby child will, of course, only satisfy it for a few months or years, and fresh and more searching questions will and should arise as it gets older. How should they be met? Many, I know, are in favour of school or college instruction, special classes or special teachers to deal with the subject. On the whole, however, I am against this view, and think that there should be no special sex instruction in any school or college, but that parents should themselves be sufficiently equipped to answer truthfully all the spontaneous questions about human physiology and anatomy which a child may ask in a general way, and that in schools, and later in colleges, the whole outline of human physiology should be taught to every child and every student. They should learn not only anatomy, the structure, shape, size

and functions of all the organs, and the general laws of health governing all their functions, but, quite calmly and with no special over-emphasis, there should be included in their turn with the heart, lungs and liver, the various sex organs in their proper place and sequence. Knowledge gained in this way, without any undue emphasis, as a calmly presented part of a natural whole, will be immeasurably more valuable to the child and young student than any special stuffy sex instruction in classes where the facts are adumbrated and sometimes, alas! already known.

Of one thing I am quite certain, and that is that the hiding away of the simple obvious facts of our sex life has driven young people by the million surreptitiously to search dictionaries and encyclopædiæ, and where they fail to elucidate, greedily to gather the garbage of the gutter, and thus not only to warp their own lives needlessly, but to generate a diseased condition of thought in the whole community.

At present the danger of all talk about sex matters is over-emphasis, because people have become so unnaturally self-conscious, so excessively interested in what has been an unclean mystery. I hope that this will be but a temporary phase, and when the natural and quite proper thirst for knowledge is satisfied by the truths presented in their proper focus, this temporary undue emphasis of sex will pass, and the race will step forward relieved of a one-sided burden which at present warps and hampers it.

The Dominie Moves

A. S. Neill writes:—"The conditions in Germany made the carrying out of the Hellerau International School impossible. A new place was found in Austria, Sonntagsberg, on the top of a mountain. An hour and a quarter's climb up: six minutes down on skis or toboggan. House with 200 beds, electric light, and farm with 16 pigs, oxen, mules. A paradise for children.

"I want to take as many hungry German children with me as possible. Twelve shillings a week will feed one child. We provide housing and schooling free. Help for these children is asked for. The children of Germany are really starving. Anyone willing to help me feed a few at Sonntagsberg should send subscriptions to me at Sonntagsberg International School, Rosenav, Austria."

Sex Teaching from a Parent's Point of View

By L. A. Nott-Bower

THIS is a difficult question, mainly because people have insisted upon its difficulty. It should be as simple and straightforward as any other elementary teaching given to a little child, and where the subject is frankly approached in the spirit of honesty and truth, most parents are surprised to find how easy and natural it is to give all the necessary information.

To begin with, we want to remember that the child approaches this subject with precisely the same attitude of eager interest that he gives to all other strange and wonderful events in life. The arrival of the new baby, the appearance of green shoots where the bulb was planted, or of the eggs in the nest that he has watched building—all are equally delightful happenings to be considered with lively and intelligent curiosity. It is our fault if he begins to think of these things furtively, or to entertain the idea of "something improper" concerning them.

And if we are to be able to give him all the help that he will need in approaching this great subject, surely many parents, if not all, need to do a little plain thinking for themselves concerning this question of sex. It is not easy to approach the subject with a really open mind.

The majority of women are certainly handicapped by the views of their mothers and grandmothers, who frankly considered the whole matter unclean, and not fit for modest women to think about, with the strange convention that nice women had no sex instincts themselves and only consented to the relationship of marriage because "men were different." In support of this view (which deliberately acquiesced in a dual standard of morals) they were probably consistent in suppressing every desire for knowledge in the home, and satisfied themselves that

they had done their duty if their boys "learnt all about such things in school," while they felt that their proudest hopes had been realised if they handed over their daughter to a husband, completely ignorant of all the obligations of marriage. The evil results of such knowledge, and of such ignorance, are very easy to see. The first thing, therefore, that parents have to do is to disabuse their minds of this idea of uncleanness in sex. To do this, it is necessary to separate, once for all, the confusion between all that is evil, unclean and corrupt—the manifold sins of sex—from the thought of *sex* itself.

For those who accept a revealed religion and believe in God, the Creator, this should not be difficult. These are His laws, the way that He has ordained for the world He made to be continued. How can such laws be evil, or how can we dare to say that the knowledge of them is unfit for any of His children? As usual, the children would have taught the parents wisely, if only fathers, and even more mothers, had had ears to hear. Over and over again little children have used their growing intelligence in exactly the right way, coming to their mothers and asking to be told these facts of life, clearly most interesting and most important to them. How often have they met with the full reply to which they were entitled? The wickedness and folly of a false answer is still sometimes treated as a joke, whereas it is really a tragedy, since the net result is to impress the child with the fact that even mothers do not speak the truth, while even the evasive answer ("You will know when you are older") merely confirms the desire to learn at once, with the added impression that there is some hidden mystery.

It is not unusual to hear mothers regret that they have lost—or never had

—the full confidence of their children. Possibly they failed to take advantage of this opportunity, the best of all for the foundation of life-long confidence and frankness between parent and child.

Here I am tempted to put in a plea that at least the earliest of such knowledge should come from mother rather than father. The natural bond between mother and child is so simple, direct, and strong that it would indeed be a strange thing to find a child who would not respond with eager devotion to this story of love—how he grew within his mother, warm and safe, until strong enough to come out into the world—and yet still remained dependent on her for food and care for so many months and years. Such knowledge, so acquired, is the transmuting of a physical temporary bond into a spiritual and eternal one, because it follows so naturally to point out how God has given to each form of life just the sort of care that it requires. Plants want only air and sunshine and stored food—so they have no motherly care. Chicks need warmth and protection, which they get from the hen until they can fend for themselves. Dogs and cats not only fed their babies, but they teach them certain rules and habits of life. Human babies have minds and souls besides bodies, and so they have been given parents to teach them. That is why it is never wrong to ask them anything, and wise mothers and fathers are always glad to tell their children all they can.

It is certainly good to let children understand quite early that this subject is sacred. When they realise this it will minimise the fear some parents express of their talking too openly on such topics in mixed company. As a matter of fact it is just as easy to teach them reticence on this subject as on any other detail concerning the habits of civilised life.

Many parents, however, to-day, have told their children something concerning the growth of the unborn child—but they have shirked the much more important

question of the sex relationship that preceded that birth. Undoubtedly this is more difficult for an absolutely untrained person to put into words.

Probably the easiest way of approach is through botany; a few simple lessons on plant structure will make subsequent explanations concerning human beings much easier. Not all parents, however, have sufficient knowledge to teach this way. One wise mother in the last generation allowed her youngsters to keep a pair of white mice, and as they watched the domestic life of the tiny pair, gave all her explanations concerning their doings in exactly the same tone. "Now they are making a 'cache' of food for the winter. Now they are building a nest; and now they are doing what (in men and women) would be called 'marriage,' and bye and bye as the result of that there will be tiny baby mice in the little nest."

Of course we must bear in mind that Nature teaching alone will not give any moral standard beyond that of the physical well-being of the race, but it is distinctly useful as a basis for the knowledge of facts. Far more important than such knowledge, however, is the planting in a child's mind at an early age of the sense of grave personal responsibility, and a high ideal in all matters concerning sex. And this is work which emphatically belongs to parents rather than to teachers.

Of two things all parents should make sure before their children enter school-life: First, that they know the simple facts of the beginnings of life, so that no morbid or unclean curiosity may be excited in them by other children. Those who have learnt uncleanly are always pitifully eager to hand on their exciting knowledge to others. Second, that children should realise that these things are solemn and sacred, never to be joked about or idly discussed. Some parents think this is not easy to do. If it is approached from the side of religion it need not be difficult.

Ask your little one if he or she has

ever thought why they have been taught to keep certain parts of their bodies covered—and never to handle or play with or talk about them. The invariable answer is, “Oh, because it is rude.” And then you can point out to the child that this is not the real reason.

God, the Creator, when He made the world, gave to His children, as the most solemn trust of all, this power of creation—power to bring into the world other human beings, and this power lies in those parts of their bodies which they

have been taught to cover, and should treat reverently.

All children respond to the idea of a solemn trust, and later on such teaching can be indefinitely extended, until the world-wide difference of right-thinking and wrong on this subject is made clear to them, and they grow up into a realisation of what life may be where love and responsibility are accepted as the basis of sex-life, and where self-control and purity are realised as the manliest of virtues.

One Aspect of the Sex Problem

By Christmas Humphreys

(A young University Graduate gives us the views of Youth)

AN ounce of experience is worth a ton of theory, and whereas we are satiated with the latter, we are in sore need of knowledge empirically gained. We will, therefore, merely state what we have found to be true, whether or no it fits the theories of the self-appointed experts. Our remarks will thus be confined to the recurrent sex-desire that worries most young unmarried boys and girls.

Now one aspect of the One Life that pervades all creation is the will to create—the great Creative Urge. This manifests as Sex, in the sense of a desire to perpetuate the species. But Man is more than animal, and having a reasoning mind he must learn to use it to control this perfectly normal desire, and use it only for its proper purpose. Unfortunately, in the struggle Animal v. Man, Man quite early threw up the sponge, and allowed the animal in him to enmesh his God-given Mind and debase its function to mere animal satisfaction. Hence these tears.

How, then, to disentangle this mind from the field of sex where it is out of place, and restore it to the field of higher creative activity where it is, or should be,

at home. Now this “will to create”, like any other force, tends to follow the line of least resistance. Thanks to our habits in the past, this is usually downwards. To prove this look at our “revues”, most of our films, our literature, and our jokes, nearly all based, directly or indirectly, on Sex, in a hopeless attempt to obtain vicarious satisfaction for repressed desire. To raise this force to its proper level we must obviously dig for it new upward channels. The instrument by which this may be done is chiefly the mind itself, and the process is known as sublimation.

There are first, however, two alternative methods to be considered. The first of these and most common of all is repression. To this there are three grave objections. To begin with, it is impossible — which sounds “Irish.” You may so dam a river as to prevent its direct flow, but sooner or later the pressure will become so great that the stream will burst out in other and abnormal directions. This at once creates mental disease, as modern psychology ably illustrates. But short of an overflow, the pressure causes a complex which soon becomes a mental abscess, so poisoning

the mental system as even in time to cause insanity. Thirdly, it is wasting a God-given power; it is burying one's talent in a napkin. The second alternative method of solving the difficulty is by biological satisfaction outside marriage, less common but quite common enough. This again is wasting force. In addition it undoubtedly harms both Society and the parties. For in the first case, prostitution, that running sore within the corporate body, is both encouraged and perpetuated; while in the more aesthetic but rarer habit of clandestine indulgence within one's own class there is the undoubted injury to the basis of Society itself. For what Society is not content that all should do, it will severely reprobate in any individual, and to have a whole society adopting "free love" is the end of any communal stability. As to the parties, such gratification must, by reason of the approbrium of the "herd," injure the self-respect of the delinquents. Few men, and less women, are strong enough to dabble in these practices. Most who try end by throwing up any pretensions to respectability, and shortly lapse into promiscuity. Please note that no mention has been made of the word "immoral." As has recently been pointed out, there is time enough to accuse a brother of being immoral when we have defined morality. As yet there are no standards. But it would appear that anything must be immoral which (a) hurts any living being (including oneself), or (b) in any way injures the community, be it the family, nation or Mankind, or (c) attempts to destroy what is inherently indestructible, or wastes what is plainly held in trust that we may use it for our own salvation.

We are thus driven back on our first solution—sublimation. This may be roughly defined as the transmutation of some primary instinct from its biological channels to the attaining of some end of more far-reaching value to humanity, in the field, for instance, of Science, Literature or Art. Try as we may, however,

for most of us there still remains a small unsublimated percentage, varying with each individual. Firstly, then, how to sublimate the maximum. We will then deal with the (at present) unsublimated residue.

We have seen that this troublesome pressure is a perfectly normal force which in the past we have deliberately conducted downwards. To release this downward pressure we must, therefore, dig new channels on higher levels so that the line of least resistance will no longer be down, but up.

This can be done by deliberately creating on those higher levels with every ounce of strength we possess, be it in the realm of pure emotion, form-building (concrete mind) or abstract planning and concept-building (higher mind). The swiftest form of sublimation for most people is to create in all three directions at once, that is, to form or adopt an ideal, work out its practical application, vitalise it with a blazing enthusiasm, and by means of an indomitable will carry it to a triumphant manifestation. By thus losing oneself utterly in the work in hand no energy is left to run downwards.

Here, however, we must notice two factors which rather complicate the issue. The first is our sex rhythm. In woman this is monthly; in men experiment points to a shorter wave-length, say fortnightly. Does the top of this wave coincide with the period of greatest creative activity? If so, we should plan our greatest efforts for the top of this recurrent wave.

Secondly, use creates greater power for use. We create, and thereby produce a greater ability to create. Hence a greater flow of force into sublimated channels, but also more into the old channels. The percentage of the total going down remains the same, but the quantity unsublimated is increased. Herein lies the importance of dealing with the "unsublimable" residue.

The following are a few suggestions, some old and some more or less new, but

all alike in that they have been found to work in practice. They are not meant as a substitute for sublimation, but to lessen the force of the above-mentioned "unsublimable" residue.

Firstly, think high. Think of sex and the force runs into sex channels. To relieve the pressure think as high as possible. The force follows thought, and can be as easily turned up as down, for it is all a matter of habit. To this end have some simple thought, some ideal, always handy for odd moments, and for odd minutes (for few can control their mind for more than a minute!), keep the right sort of book always going. Something that will go in the pocket is best, for use when travelling to and fro, or as opportunity offers.

Secondly, live light. Both meat and alcohol tend to stimulate the desire nature, and hence make matters worse. Keep fit but never get physically tired out. The idea abroad that physical exhaustion kills out desire is madness. When the body is tired out the mind can no longer resist intruding thoughts.

Thirdly, be careful not to stimulate desire. When a wrong thought appears, think away at once. Hesitate, and you are lost. Once more it is a question of habit. Lewd literature, suggestive pictures or remarks only feed the imagination, and experience has yet to show that they afford any satisfaction, however vicarious. Again, as whether we know it or not we are all affected by surrounding vibrations, it is common sense to avoid places and people of coarse vibration, unless one has some definite object in hand.

Here let a word be said against attempted physical satisfaction by half-measures. Theory and practice are at one in proving the futility of playing with fire. Any attempt at direct satisfaction between the sexes short of complete

biological relief can only end in raising the pressure to its highest pitch, and then leaving it there unsatisfied. Whether immediately noticeable or not, the reaction on the nervous system is appalling. What a few peculiarly constituted people can do is no criterion for the many.

One more point—antidotes. All vices are best cured by cultivating the opposite virtue. So here. In the presence of Beauty and the silent reverence of the highest within one that Beauty evokes, all desire dies save the desire to create such beauty in oneself. Therefore, cultivate the beautiful in all things, and sex desire just dies out for lack of food.

Again, there is one kind of sublimation between the sexes that is of very great value. This is the frank and innocent friendship between young people of both sexes. Chaperones have gone, and I hope gone for good. They were the greatest incentive to immorality ever invented by man. To sneer at platonic friendships and to deny their existence is to ignore facts, and at the present moment a large percentage of irregular attachments of all kinds are due to the older generation continuing to judge their children by themselves.

And what of the still unsublimated residue? Lump it. That is as far as we have got at the moment. It cannot (at present) be cured, so it must be endured.

The cure for our troubles, then, lies in work—and a sense of humour. Work on, and when in doubt laugh at yourself, for only then can you afford to laugh at others. Above all, avoid worrying over it. There really is no time to get worried over anything, and when things get very "hectic" remember the motto of one of the merriest of the world's workers I ever had the good fortune to meet—Keep Smiling.

Some Difficulties of Sex Instruction

By C. Gasquoine Hartley

(Author of "*Mother and Son: A psychological Study of Character Formation in Children,*" etc., etc.)

THERE is, perhaps, no question in connection with the child's education that sounds easier, and is really more difficult, than this question of instruction in sex.

Looked at from the outside, it seems so simple a thing to introduce this teaching into the nursery training of the home; and as part of the hygiene and science lessons in our schools. There would appear to be no pitfalls and few mistakes that can be made, by a mother in telling the little child the truth about its own body; or, at a later age, by the teachers giving boys and girls carefully prepared lessons about plants and animals, which shall lead their young minds slowly and beautifully in the way of enlightenment. I wish it were as simple as this.

Perhaps the greatest mistake we have been making is in regarding this instruction as something we can impart to children or withhold from them; a subject we may teach or may not teach; enlightenment we may give to them or conceal from them. This view is entirely erroneous. In one sense the whole matter lies outside our wills. Sex instruction cannot be omitted by any parent or by any teacher from the training of any child. *It is given by not being given, just as surely as the other way about.* There is no escape for anyone who has to do with a child.

You will see what I mean. It is not the good and wise lessons you may give, the nicely arranged explanations with flower illustrations, or stories of the happy mating of birds and animals; still less is it warnings and goody-goody talks about purity; nor is it any kind of formal instruction that will have the true moulding power. The influences that unconsciously affect children are everything. Their eyes and ears are ever open. It is the things that the parents and the teachers do every day unconsciously: the thoughts that they have and the things

they feel: all that, perhaps, they are striving to hide from the children, and often covering away also from themselves; it is these things that are the real directing forces in sex education.

To train our children we have unceasingly to train ourselves. It is just here that the immense difficulty arises. A knowledge of the mere facts of sex is not, and never ought to be, considered instruction in sex. Certainly the right knowledge of the facts is important, and should be given, except in exceptional cases, to every child. This knowledge is useful mainly for clearing away the fantasies about birth that the uninstructed child invariably makes up for himself. Shame and the uncertainties and confusion that come so often from concealment may also, to a limited extent, be avoided. But here again the situation may so easily be falsified. What I mean is that if the inner feelings of the parents and the teachers do not correspond with the teaching that is given; if, for instance, love is said to be beautiful and holy when the instructor feels it is something quite different, *it is the feelings*, rather than the spoken words that will give the affective education.

Another difficulty—perhaps the paramount difficulty of all—arises out of the attitudes of the instructors—the parents or the teachers. Their own complexes, and also their relations (again dependent on the complex), to each individual child, must influence profoundly their ability to impart the desired knowledge. Let me give an illustration to make this plainer. I was speaking on this question of sex instruction to a famous American woman with two sons. She told me she had always been able to talk openly with and help her elder son, but had never been able to say a word effectively to the younger boy. She attributed this to the difficult nature of the boy. She did not

realise that the obstructive element was evidently her own greater affection for her elder son.

Even the outside position is difficult. Few adults, in my experience, can be direct and simple enough to give the kind of knowledge that the child really wishes for and needs. The instructors are over-conscientious and afraid. They lay too great stress on the beauty of sex, because they are afraid of the child seeing its ugliness: they are troubled with the difficulty of making the child understand, as well as by their own ignorance as to the child's feelings and knowledge. Much sex teaching fails for this reason.

There is another fact that must be remembered. *For each child, as for each adult, the problems of sex are personal problems.* Instruction here is not, and never can be, like teaching the child about other things. That is what so many of the modern advocates of sex education so entirely overlook.

I would wish to pause for a moment to tell you of two girls whose history is intimately known to me. The elder one knew nothing of the facts of sex, and grew up to the later years of adolescence in such ignorance that she believed a baby could come from a man kissing her: the younger girl, more thoughtful and inquiring, learnt at a very early age all the facts about birth. Yet it was this girl, and not her sister, who made a disaster of her own love-life. I cannot enter here into the reasons of this failure, which were, of course, dependent on many and complicated causes. What I want to emphasise is *that intellectual knowledge is of very small use against the floods of experience.*

Sex education is an emotional education; that is why it is, and must always remain, so difficult.

In every child (and it is imperative for all who attempt to give instruction to remember this) there are concealed conflicts—conflicts of jealousy, of love and of hate, in the child's relations to himself and to others, which determine already

the response he (or she) will give to sex instruction.

I fear very much making mistakes, forcing conclusions where I have arrived at no certainties. I would ask, therefore, those of my readers who are interested, to refer to my recently published book, *Mother and Son: A Psychological Study of Character Formation in Children*, where I am able to go into these questions in detail.

I do not, because I cannot, formulate any kind of rules as to how instruction should be given, nor (though this is easier) how it should not be given. For what I am most anxious of all to force home to every parent and to every teacher is that this is a subject which is *outside rules*. I remember my friend, Dr. Havelock Ellis, when writing to me about one of my earlier books, said, "I am so glad that you realise so fully *the inherent difficulties of sex*." To give instruction here is just about the same as giving instruction how to live: in fact, if you could do the one you would have done the other. And that is why the text-books on sex teaching (now so numerous), though many of them theoretically are suggestive and good, are really so useless. Their uselessness arises because the instruction must almost necessarily prove impracticable in the particular case.

The new-born babe brings with it into the world all kinds of sensations—sensations of pleasure and pain, of touching and seeing and hearing, of comfort and discomfort, which it experiences for the first time, but which, later, as it grows older, become connected with feelings of a more complicated character, with feelings of love, of power, of failure of power (inferiority), of temper, of hate, of jealousy, all of which furnish the motives of conduct. From the first to the sixth year there are very definite sexual activities. The baby, when it enjoys the satisfactions of suckling and of realising its infantile bodily needs, gurgles with delight. The direction of many of the child's

curiosities are of a character which should be recognised as being frankly sexual. They begin with infantile actions such as thumb-sucking, many bodily movements, such as rubbing and pulling, and other signs of the very real interest of the child in its own body. There is a delight in nakedness. Freud calls this the polymorphous sexuality of childhood. All these pleasures are gained by the child from its own body; that is, they are auto-erotic, a term which the new psychology has adopted from Dr. Havelock Ellis. This is the first stage of the child's sex-life.

We should, however, fall into error if we left the matter here. From the very start there is a secondary growth movement of perhaps even greater importance. For at a very early age, and at the same time as these ego-centric interests develop, there is a growth of the psychic elements of love. A love-object is found, usually the mother, and, from now onwards, a part of the love fund is diverted from the self.

It thus becomes evident how impossible it is to ignore sex in the education of even the youngest child. For it is just at the start of life that the child's personal conflict begins—the conflict which never afterwards ceases, between the Ego-self, and what the child wants to do for his own pleasure, and the Ego-ideal and what he learns to want to do to please others. *Now, the first stage of sex education is to help the child at this start of the life-conflict.*

No parent can neglect these infantile troubles and the instincts and interests on which they are dependent. How these are directed and how they gain their earliest expression in relation to the mother, the father, the brothers and sisters, and all who come within the child's circle of the home, will provide the main framework of the structure of the child's character; a structure never to be altered, however much later circumstances may change the decorations and rebuild the features of lesser importance.

The second stage, which follows closely

after the first, I would call the curiosity stage.

In the nursery years, the child begins to develop its first curiosity about sex, usually expressed by the question: "Where does the new baby come from?" This curiosity is present even when no questions are asked. You must never believe that not mentioning these things is any proof that they are not being thought about. The child is fantasying, making up what he does not know. Often he is worrying tremendously in secret. Never was there a greater mistake than this false estimate of a child's silence. The child who does not ask questions of his mother when a birth takes place has been shamed into silence, either through the severity of his own conflict (the inner urge) or by the misfortune of his home surroundings (the outer urge).

It is much the same in the later years of school life. Those boys and girls who cannot speak about sex and think everything connected with it is "horrid," are not always those who (as they think themselves and as is commonly believed by others), take no interest in the subject. It may well be the other way about. They may, in their childhood, have taken so great and so secret an interest that the conflict has been too hard; then as a protection they have banished as far as possible all thoughts of sex from consciousness.

Here, of course, is one of the great difficulties in the way of sex instruction being fixed as a class subject. Such teaching is usually useless, and is sometimes directly harmful. What is needed before any teaching can be really effective is some understanding of the attitude, both conscious and unconscious, of the boy or the girl, that is, what is his, or her, special difficulty and problem. This means, first of all, that the teaching must be individual teaching. I may give one example, chosen out of a great number, to show the harm that may arise from injudicious instruction. A boy, before entering a public school, was spoken to by his father about the facts of sex (he had been talked

to by his mother when he was much younger). He showed no curiosity now, and appeared to take no great interest. But later he asked his mother, to whom he was much attached, whether his father did *that to her now?* She, not liking to tell him the truth, talked to him generally in such a way as to connect the sex act exclusively with having children. Again, apparently, the boy accepted what he was told. Soon a distressing and very passionate animosity against his mother manifested itself, with serious nervous results to the boy. I mention this case in order to make clearer the great complexity of this question, which from the outside appears so simple.

The fateful years are the years of childhood when the sex life starts. Parents are greatly to blame for not answering the questions of their children more truthfully, and for being so blind to their problems that they discourage in every direction their natural curiosities.

We think children are not interested because we do not want them to be interested. And they, with the almost uncanny sagacity of the young, understand this desire only too well and too quickly. There need be no spoken words to make even the youngest children feel their questions are discouraged and impossible to answer.

Quite recently I had a striking illustration of this parental blindness. Two mothers, who were sisters, were pregnant at the same time. Each mother told me privately that *her children* were not interested in the event or in any way curious, but that her sister's children *were curious and wanting to find out what was happening.* It would have been useless to tell these mothers the truth. Yet both of them were intelligent. They believed their children had no curiosity because they wished to believe this, and not because it was true.

Thwarted curiosity is one of the most frequent causes of emotional disturbance in the first years of life. Do we not all know children, who, as they grow older, exhibit an unreasoning curiosity about

everything — opening drawers, looking into envelopes of other people's letters, searching excitedly for what they do not want? Now, why do so many children do this? What is it that urges them to act like "Peeping Toms"? For they are urged. You will find this habit of needless prying almost impossible to check. It may persist into adult life. Do we not all know people who cannot refrain from prying; always curious about everything and everybody, they are, on all occasions, seeking for knowledge they cannot really want, that can give them no direct satisfaction.

The seeking action is symbolic. It implies that the search for the thing that is not wanted, the curiosity over something of no interest at all, is a substitute action for something that at one time was wanted, something about which knowledge *was desired* and desired so much that *it would not be denied.* It was a curiosity so real that the thwarting of it started emotional trouble of which these searching acts and this persisting curiosity are the symbol.

This substitute formation is one of the commonest emotional processes in children. The child prys, collects useless objects, dreams instead of applying his attention to work, aimlessly searches for information that can have no special interest, because there is something he wants tremendously badly to find out for himself but cannot speak about. That is why he persists in his habits of peeping and prying, and is idle and neglectful in his work, in spite of your scoldings and punishments. He must persist, unless you deaden his character so terribly by your ill-judged repressions that even this substitute relief is closed. The child will then probably find some other make-believe comfort; he will bite his nails, pick his nose, become ill; or other much worse habits may begin; or, again, the emotional disturbance may be so acute that it becomes impossible for the child to face it, and failing to achieve any kind of symbolic replacement, the thwarted and emotionally charged

curiosity is thrust back into the psyche, where it remains a cause of ill-health of body and uncleanness of mind, until that time in the adult years when the harvest of tears is reaped from the bad seed that has been sown.

It should be remembered that at puberty, after a play-period of latent sex activity, there is a strong awakening of the sexual interests, with a definite return to the infantile stages. There is the very closest connection between these two important periods of growth. If no sublimation of the childhood troubles has been attained, the adolescent remains bound by his first conflicts, which, though banished from his consciousness, are active in his unconscious, and determine his attitude to sex.

It is therefore obvious that it is a matter of the greatest difficulty for the teachers to give the required help. The presence of these early unconquered emotional troubles, dependent on the infantile relationship to the parents, may make it exceedingly difficult, if not impossible, for them to approach the subject without knowledge and special training.

But some teaching the adolescent ought to receive. Boys and girls in these difficult years are more occupied with sex than at any later period. They are intensely curious and are worried over details and certain aspects of the problems of the adult sex life.

I do most strongly urge that the first step is a different and much deeper education of the teachers. More and more we come to know that in all emotional relationships it is rather the unconscious mind of the boy or the girl than their conscious mind that has to be reckoned with. The teachers stand as the parent-substitutes or surrogates. The pupils transfer to them all the earlier feelings and attitudes—the love, hate and jealousy that already have been fixed in the home.

It is so tremendously important that the liberating power of the school should

not be wasted. In the first decisive period of the sex life, the infantile period, it is the home and the training given by the parents that are of paramount importance; but at the second fateful period, the period of adolescence, the school is of greater consequence even than the home. At no other time does the influence of the school attain the same prominence. The school can give the young soul the liberation that now the home cannot give. The parents are often helpless on account of the emotional conflicts connected with the home relationships which, at this period, attain their culminating measure of destructiveness.

But the school, in order to fulfil this task, must understand the home in all its many complicated relationships. For the problems of this second period cannot be solved on their own merits. To state the matter shortly and incisively, in order to be able to educate the adolescent, a return must be made to the nursery. A bridge has to be built to unite the home with the school.

Teachers are wanted who have been trained to understand the mind of the boy or the girl in the same way as the school doctor has been trained to understand the body; teachers who will give medicine for the mind in the same way as the doctor gives medicine for the body; teachers who will be no more prejudiced in finding or hearing of past or present failures in mental health than of failures in physical health; teachers who will understand the concealed conflicts of the emotional difficulties of their pupils, and will thus have the knowledge as well as the sympathy to help them.

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New Education Fellowship Lecture

Cambridge, 21st January, Dorothy Café, 8.30 p.m., Beatrice Ensor on "Some Practical Points in the Running of a Modern School."

Education and Sex

By George H. Green, B.Sc., B.Litt.

(*Lecturer in Education, University College of Wales, Aberystwyth; author of "Psychanalysis in the Classroom," "The Daydream," etc.*)

THE beliefs we hold as to the place of sexual instruction will depend upon the view that we take of our function as teachers, of the purpose of education in general, and of our knowledge of and our attitude towards the sexual life of our own time. Strictly speaking, each of these in a measure involves the others, and can only be considered apart from them with some risk of loss of proportion.

It seems to me that it is best in general to regard the teacher as a person who has been more or less efficiently selected and trained by the community in order that it may entrust him with supervision of the development of its immature members; in particular, that the teacher may impart to them such knowledge and may develop in them such attitudes towards life and men as are proper to normal mature members of the community. It is not his business to impress upon the children in his care peculiar views and personal attitudes, and I believe that when he does so with intention he violates the trust reposed in him and abuses his position. The teacher should be a pioneer only in the sense that he should represent what is generally regarded as best in the culture of his own time. Even in a community like our own, for example, unselfishness is regarded as a virtue, and there is a general expectation that teachers should be more, rather than less, unselfish than the general run of men and women. But certainly so far as the schools maintained by the public are concerned, the teacher ought not in school to take up definite lines upon disputed issues. He may, of course, embark outside school upon definite propaganda work, designed to lead the community to new attitudes upon the matters he has at heart.

Of late years, discussions about education have centred about the problem of the child's normal development. The result has been to stress much less than formerly the place of instruction in education, and to emphasise more the importance of action definitely related to interests proper to the given stage of development. The pioneers of sex education, however, continued to lay stress upon the importance of sex instruction; and it was not until very lately that it was realised that many acts and attitudes, not regarded as specifically sexual in character, were, nevertheless, related to stages of development in the sexual life of the child, and bore in a very direct manner upon his final sexual development.

At about the same time that teachers began to study Montessori, who consciously bases her teaching methods upon the bodily and mental development of the pupil, they began to enquire about Freud. What is immediately relevant to our present purpose in Freud's teaching is the conception that the sexual development of the adult is but a final stage in a process that has gone on from birth. This part of Freud's work has now met with general acceptance. There is therefore at present little doubt but that the sexual conduct of the adult as well as his general social conduct is the result of his education: in great measure, of his school education.

The acceptance of such a view means that we can no longer use the word "sexual" with quite the same meaning that was formerly assigned to it. Rightly or wrongly, the word has been in the past restricted to a small group of acts possible only to mature individuals, as a general rule of different sex. Of such

acts the child, as a rule, knows nothing. If he should be aware of them, he cannot perform them till he has attained some degree of maturity. If, in the exceptional instance, he makes the attempt, he is prompted, not by sexual desire, but by the wish to imitate his elders or by curiosity. We are compelled to believe, therefore, that the incipient sexuality of the child must be something different from mature sexuality; and to search for characteristics which will enable us to recognise it at different stages of development.

We turn then, to the enquiry as to the meaning we are to assign to the word "sexual," apart from certain definite acts and the desire for such. The majority of lovers would resent the suggestion that "love" meant nothing more than these, or even principally these. They realise that these are included, as the less within the greater: but no more. There is no purpose in adding another definition to the number already in existence, but we may recognise at once that "love" demands an object, which is a person or a thing endeared through association with a person, that it implies an attitude towards this person, and that certain feelings enter into all experiences which are related to this person. From one viewpoint love appears to be extremely selfish while from another it appears to be extremely unselfish, the fact being that it endeavours to realise itself—a supremely egoistic aim—and, indeed, can only realise itself through acts of self-sacrifice. The necessity for self-sacrifice brings it very sharply into conflict with selfish tendencies, so that love is frequently accompanied by anxiety, brooding, melancholy, by self-torture and emotional outbursts of anger and jealousy.

A paragraph cannot deal adequately with a subject which our novelists and poets have not yet apparently exhausted. But it is possible to see that the conduct which has been described is manifested by children at many stages of their development. As soon as we cease to fix

our attention upon a small group of organs and a number of adult activities, the notion of love and sex becomes easier of comprehension and application.

Elsewhere* I have given at length reasons which cannot be adequately summarised here, for believing that the development of the child proceeds by definite stages, in each of which there is a different object to which the child's love is directed. In the first stage, lasting from birth to approximately the third year, the object is a parent; from the third to about the tenth, it is the self; from the tenth to the fifteenth or thereabouts, it is a companion of the same sex; and from then onwards, a companion of the other sex. That is to say, the final stage of development, in which the love impulse is directed to its final goal, is the period in which the specific organs of sex are approaching maturity. Unless the impulse is progressively directed in this way, it remains fixed upon an earlier or "infantile" object whilst the bodily sexual mechanism is perfected. From this cause, unless moral considerations impose prohibitions, result those abnormal modes of behaviour which we term "perverse."

Proper sexual education, as opposed to mere sexual instruction, would endeavour to secure at each stage a right attitude towards the objects of love, whether these be a parent, the self, or a comrade; with right conduct as its inevitable expression. Such education would make use of environment and suggestion. Each single stage, in a sense, repeats each that precedes it, bearing to it much the same relation as the upper stories of a house bear to those which are below it and to the foundations. Indeed, we may regard the formative period which extends over the first three years as the foundation of the whole sexual superstructure, and all other periods of development as conditioned by this. If the training in the period of infancy should be faulty,

*Green, G. H. "The Daydream: A Study in Development." London: University of London Press, 1923.

through neglect or accident, each later stage will also present abnormalities. It is true that it is possible, by means of costly and protracted remedial procedures, to undo what has been done, in much the same way as parts of Winchester Cathedral have been made secure by reconstructing the foundations. It would have been better, more economical, to have built the foundations well in the first instance.

The behaviour of the child in the first few years of life has been well observed and described. He demands the complete care and attention of his mother. He is jealous of all who make demands upon her, of his brothers and sisters, and his father. He learns to summon her with a cry, and to conquer her with a smile. All these things have been well described, but in the majority of instances their significance for later development has been overlooked; largely because so many students of children appear to pursue their studies with the conviction that children are angels, and that the great aim of child study is to confirm the remarks of Wordsworth.

In all this there is obviously room for training. It is certainly not good training to devote oneself wholly to a child and then to ignore him abruptly because a new baby has arrived. His feelings are comparable to those of a woman who finds herself suddenly deserted by an ardent lover who has unexpectedly devoted himself to a new mistress. Indeed, we may feel more pity for the child than for the woman, since he has developed neither the understanding which enables him to grasp the situation in all its bearings, nor the experience which enables him to adapt himself to a new situation. Nor, again, is it training to fear complications so much that the mother denies herself almost completely to her child: I have heard of a mother so much in fear of the "Œdipus complex" that she refused to suckle her son (rather a good way, one imagines, to develop it). Such a combination of much Freud and little sense is, one hopes, rare.

It is essential that this period of development, like any other, shall be a period of real growth, rather than one of frustration and thwarting. Freud's dictum that all the psychoneuroses may be traced to an Œdipus complex is the eminently reasonable statement that the later stories of a house are no better than the foundations: which is a very sound educational maxim.

The second stage is the one in which the child is to acquire, if ever, a true knowledge of himself, his limits and his capabilities. This stage has been recognised by those who have developed methods of "Individual Work" and "Individual Timetables," and by Dr. Montessori. It is a stage in which the child wishes to do things for himself, in the main by himself. He is interested in his achievements because they are his own, rather than for any intrinsic value they possess. He is often inclined to boast, but unless he is neglected or encouraged, he soon tires of this and passes on to other tasks. At this stage playthings are important, as things against which the child tests himself. He inclines to use other children as playthings, since he has not yet arrived at the stage of comradeship, when corporate play, the game, becomes possible to him.

In this stage we observe very few tendencies towards self-sacrifice. The absence of these is intelligible if we bear in mind that the love object is the self. He expects that any generosity on his part will be met by a *quid pro quo*, in praise or in kind.

It may be objected and at once admitted that the period is selfish and egoistic. It is to be remembered that the basis of true unselfishness is a correct knowledge and understanding of the self. The child grows through and out of the stage. If his development is arrested at this point, then he is not free to develop farther. He remains selfish.

Development cannot be forced. I have seen people of goodwill attempting to force children to be unselfish, or to force them to think of groups in place of individuals at this stage. It cannot be

done. Such people frustrate their own ends. They hamper the development of the child, in place of furthering it. They resemble a man who tears the petals from a flower in order to expose the seed-case to the air before pollination has occurred. Their labours are as fruitless.

In the natural course of events, development proceeds with amazing suddenness from this selfish stage to another which is unselfish in the extreme. Most adults can remember a friendship, of a peculiarly close and intimate character, which began at about the twelfth year and lasted for some time after. It was preceded by expeditions made in company with other boys, and though fishing, swimming or birdnesting was the assigned object of the expedition, its real pleasure came from the company of others engaged in a common pursuit. Here again, is obviously room for training. The boy is not trained to choose companions by parents who endeavour to force their own choice upon him, who give him no opportunity of meeting his friends in good surroundings, and who definitely forbid him to associate with certain boys. The teacher may learn a great deal about this period from Mark Twain's *Huckleberry Finn* and *Tom Sawyer* and from Stephen Graham's *Under London*.

These stages of development have not generally been considered as sexual. They are so, in reality. All abnormal developments in these earlier stages are carried on to later ones. If the child is unable to live through one of these properly at the time, then in later years he will endeavour to continue it. He will be an adult whose interests remain in part infantile, childish or adolescent.

At some time in the child's development will come the need of specific sexual instruction. The education authority which has decided that such instruction is to be given has surmounted difficulties which are really very small in comparison with those which confront the teacher who is to deal with a class of children, coming from different homes,

possessing varied information, much of which is incorrect; and already having an attitude towards sexual matters.

The teacher's main difficulty is that none of the children has expressed to him an interest in such matters. During biology instruction, children will freely express curiosity about the functions of the heart, the stomach and the brain. Questions about excretion and generation are rare, since there have been experiences in the lives of the majority of the children that have led them to regard such matters as taboo. They regard the breaking of it by the teacher with mixed feelings, which range from horror to amusement. It may be urged that this difficulty will not be felt by an exceptional teacher. True: but the bulk of school practice is not in the hands of exceptional teachers.

The teacher's task is a double one. He must be certain that he himself is possessed of accurate information, since it is more than likely that in the past he has suffered from the handicaps which he is at present endeavouring to remove for others. It is quite easy to get such information, since books are now available. Many of these are muddled with propaganda, to which their reliability generally bears an inverse proportion: they should be avoided. Authorities rather than doctrinaires should be consulted.

The more difficult part of the task is the inculcation of a right atmosphere, in which children will talk freely and express their interest and curiosity frankly. This one realises is an individual task, and it is no one's business to attempt to tell a teacher how to go about it. Personally, I have always grave suspicions of those who write "tips for teachers." The work of education, in sexual as in other matters, cannot be reduced to a series of cut-and-dried, fool-proof formulas.

No more can be attempted, in such a paper as this, than to indicate some of the factors of the problem that sexual education presents. The "new psycho-

logy" is no panacea. It solves nothing. It is merely a means by whose help the teacher may learn to understand better himself and those he teaches.

More especially in connection with sexual education than with any other branch, it is necessary that the teacher should know himself and his pupils. He must know the stage of development which has been reached by the pupil, and the points at which it seems to be unsound. He has to keep carefully in view ideal subsequent developments, and their relation to the best expressions of the standards of the time in which he lives. He has to know how to establish between himself and his pupils relations of confidence and frankness.

Nothing can exonerate the teacher from the task of endeavouring to state his own problems and to solve them to the best of his capacity. He may listen to others who have had the good fortune to cope successfully with their own difficulties,

but he must remember that such records are of use to him for guidance only, and not for purposes of vain repetition. He will need continually to adapt, to modify, to read and observe widely in his quest of relevant material. He will need constantly to guard himself against partisanship. To follow this or that master may be correct enough in a student of psychology, but may very well be fatal in education.

I am well aware that by dealing generally with a question of this kind one risks the accusation of vagueness, but I am equally aware that definiteness and concreteness can only be misleading. The record of a single teacher's work in this field should be entitled, not "Sexual Education," but "How I deal with the problems of Sexual Education." It is the "I" which makes all the difference. In all education it counts for much: in sexual education for everything.

Some Opinions on Sex Training

HAVELOCK ELLIS

It all depends so much on the personality of the parents or teachers.

G. BERNARD SHAW

Writes that he "has never been able to make any contribution (to the subject of Sex Training) beyond pointing out that parents are absolutely ruled out as sex-instructors, and that it is very questionable whether such instruction should ever take the form of practical initiation, which is out of the question for children. The instruction should be impersonal, and therefore either literary or phonographic or broadcast or in some way completely disassociated from personal intercourse."

ALEC WAUGH (Author of "Public School Life," "The Loom of Youth")

The chief trouble about sex education in the public schools is that so very few schoolmasters have studied the problem medically and scientifically. They try to frighten boys into virtue with gross misinformation. Every schoolmaster should have read Havelock Ellis' *Psychology of Sex*. How many have?

KENNETH RICHMOND (Author of "Education for Liberty," "The Permanent Values in Education")

All that I would urge upon parents and teachers (and it has for long been urged by clearer voices than mine) is that sex-education consists in being free and open enough to answer children's questions, exactly as they arise. The children know, much better than our sophisticated selves, what they want; and our task is to get the sexual itch out of our own minds, if we are to help theirs.

My own children, brought up to see nothing indecent in what is natural, make rare but very pertinent inquiries, I find, on sexual subjects. Sex is, to them, a significant but not a portentous thing, and they ask about it as simply as they ask about any other natural phenomenon.

The one thing for us adults, is to get our own minds clear of the *débris* of sexual thought which so terribly puzzles the crystalline intelligence of childhood. Children need no teaching in the matter: it is we who have to learn to see cleanly.

ALEX DEVINE, Headmaster of Clayesmore School, Hants.

With regard to sex instruction, no sane person can have any shadow of doubt but that youngsters

must be instructed and should hear of the facts of life from someone they love or respect, and they must not be left to the casual or evil-minded informant, but, of course, the great difficulty is to know when to speak quite frankly, as children differ so much, mentally and physically.

A wise mother will always bring up her children sensibly and naturally, and the natural thing to do is to tell them the story of the flowers, of the "mother plant" and the "father plant," and the children—the "seeds." At the end of Edward Carpenter's *Love's Coming of Age* there is a charming account of how this may be done wisely and nicely. But, then, little children don't think very much about the matter—it simply remains with them like the tale of *Jack and the Beanstalk*, but *it all helps later on at the critical time*, in the case of a boy between 13 and 15, when a youngster needs speaking to quite plainly by someone he loves and respects.

One thing I feel is important, and that is that this subject should *never be approached from the religious point of view*. It would take too long to elaborate this point, but I am sure you will not misunderstand me. I am not speaking about Religion as grown-up people regard it, the basis of everything, but as the child regards it, and to boys, almost of necessity, *religion is very largely emotional*, and it is the emotional boy, the artistic, music-loving boy—in fact, the boy with "something in him," and who is the most likely to do things in the world, it is this particular type of boy who is most sorely tempted, and to approach the question from the religious point of view is not wise. Let it be approached from the manly point of view, and in my opinion the layman—the broad-minded man or woman of the world, is the person to speak to a boy rather than the parson. I am afraid I once offended a meeting of clerics and Boy Scout workers by laying down this doctrine, but I was supported very warmly by Sir Lauder Brunton.

I should, however, like to take this opportunity of recommending all teachers to read Dr. Crichton Miller's book *The New Psychology and the Teacher*, and all parents to read his *New Psychology and the Parent*, and particularly chapters 4 and 5 on *The Emotional Development of the Boy and Girl*. Both these books are excellent, and the last chapter on *Sex Instruction* is thoroughly sound. But my hope does not lie in books, but rather in the supply of the right kind of teacher—all these matters depend so much upon this. The scholastic profession is so easily entered, every other profession entails an apprenticeship of study and experience and work, but in this, the greatest of all professions, there is an entire absence of such training. If I desire to become a doctor, I have to take a long course of study, and then gain experience in the hospitals, and the same applies to every other profession—solicitor, accountant, etc., but in the scholastic profession a Degree if you will, no matter of what kind, and the purchase of a cane, and there is the teacher!

The teacher may be extremely clever, but it does not follow that he or she has any sympathy with

Youth, or the power of imparting knowledge to others.

Whilst I certainly disapprove of speaking to children collectively on sex matters, yet I do approve of occasional meetings of teachers and an *absolutely frank discussion*—something quite direct, not indefinite—as to how one can best deal with this problem of life, which, of course, is the greatest. So many of these conferences simply consist of the reading of a paper, dealing with the matter in a general fashion—I mean something quite different from that—I mean "What would you actually say?" "What would you do?" Take that one chapter in Crichton Miller's book on *The Emotional Development of the Boy*—you will find there food for a great deal of very valuable discussion.

H. S. SALT (Author of "The Flogging Craze.") Corporal Punishment

In connection with Sex Training there arises one important consideration, little understood in England, but deserving the careful attention of parents and teachers, viz., that evil frequently results from the use of corporal punishment. As has been pointed out in a leading medical journal (*The Lancet*, Dec. 9th, 1916), "it has to be borne in mind that judicial whipping, whatever be its value as a corrective of criminal tendencies, may in many cases have permanent psychic effects of a peculiarly undesirable kind, especially when the punishment is inflicted on boys about the age of puberty." The physiological facts which underlie this statement are well known to scientists and clearly stated in certain standard works, as, for example, in Dr. Havelock Ellis's *Studies in the Psychology of Sex*, where it is shown that the simple cause of the connection between whipping and sexual emotion is that "strong stimulation of the gluteal region will, especially under predisposing conditions, produce or heighten sexual excitement, by virtue of the fact that both regions are supplied by branches of the same nerve."

A number of psychic factors contribute to this result, e.g., the act of whipping not only causes exposure of the body and makes a spectacle of suffering, but rouses feelings of anger and fear, which themselves have association with sexual emotion. Precisely the same warning is given in Dr. Iwan Bloch's *The Sexual Life of our Time* and Dr. Albert Moll's *The Sexual Life of the Child*.^{*} "Especially dangerous," says Dr. Bloch, "is the whipping of children, whose sexual impulse is only too often aroused by blows upon the buttocks." It is evident—apart from the general question of the value or the futility of flogging—that these facts must have an important bearing on the education of children, and that teachers who talk of the "wholesomeness" of the birch, an instrument which notoriously has associations with the brothel, are under a very dangerous delusion. [For further particulars see *The Flogging Craze*, published by Messrs. George Allen & Unwin, Ltd., 1916.]

^{*}Both translated by Dr. Eden Paul.

Book Reviews

Mother and Son. By C. GASQUOINE HARTLEY.
Nash & Grayson. 7s. 6d. nett.

This is such an excellent and useful book, which one would like to recommend to all who have the care of children, that one regrets the few blemishes that one finds. I do not refer merely to hasty proof-reading which has left compositors' slips and mis-spelling of proper names in the Bibliography, but to inaccurate references in the text and the omission of important names in this field of research. Some of the most obvious are as follows:—the title of the second chapter, *The Family Romance*, was not originated by White in 1918, but is to be found in 1909 in Rank's *Mythus von der Geburt des Helden*, also, it is with Rank that we associate, together with Freud himself and Abraham, the investigation of myth and child phantasies. Again, in speaking of the child's prenatal omnipotence, the writer once more refers to White, who in his book is really quoting from Ferenczi, who discussed this matter at length in a paper which appeared in the *Internationale Zeitschrift für ärztliche Psychoanalyse* in 1913, and afterwards in this country, translated by Dr. Ernest Jones. One cannot help feeling that the author is less familiar with the later psycho-analytical books than the earlier. Freud's three last books, which have some most significant passages dealing with the relationships of parents and children, are not mentioned, as well as another name, that of Dr. Hug-Hellmuth, to whom we owe a peculiarly deep debt of gratitude for unremitting investigation of the child's psychological problems, as well as for giving us such a wonderful insight into the dawning adolescent mind by the publication of *Das Tagebuch eines halbwüchsigen Mädchens*, over the English translation of which so much affect was shown in this country.

One is glad to find such constant emphasis laid upon the first few years of child life, and an insistence upon the importance of selecting fit persons to attend to the early physical and educational needs of the child, when the character is being formed. One notices that the chief cause of later trouble in the child is specified to be a super-abundant affection on the part of the mother towards the son; very little attention is spared for other conditions which lead to equally grave circumstances. There is too little mention of those unhappy mites brought up starved of affection, nor is much stress laid upon the conscious or unconscious hate arising from parents' repressed infantile wishes, especially upon the side of the father, who, having originally been a deeply mother-fixated boy, and later transferred this affection upon a wife, heartily resents the intrusion of a baby who is his rival where her affection and time are concerned, a feeling often expressed in teasing and rough play which make him unpopular in the nursery.

Mrs. Hartley draws attention to the frequent exclusion of the father from the intimacy of mother and children, tracing the attitude back to Mother-right. This may indeed be so, but were this Mother's motives investigated by psychoanalysis one would probably find that it is her unconscious envy of the male sex which is creating her preference. There is no reference to this most impor-

tant subject in the whole book, and yet it is one of the chief dynamic forces in the formation of character. All little girls go through a stage of wishing they were boys, even if they do not retain the wish in consciousness, and of envying their brothers, especially that part of the body of which they are deficient. This is a frequent cause of the girl's feeling of inferiority on the one hand and the boy's superiority on the other, for which the girl seeks some compensation. Her most satisfactory substitute for the penis is the child, which may account for her behaviour to her husband once the child is attained. Many cases of stealing in little girls may be traced back to the unconscious wish to obtain the male genital organ.

Parents and teachers will do well to read, mark, learn and inwardly digest this book. Some will call it exaggerated or put it upon one side as not applying to themselves, but nevertheless all could find in it some help for understanding the difficulties of the young. One is surprised to find that whereas teachers are recommended to take a course of psycho-analysis under a competent, analysed analyst, the author advises *self-analysis* for the parent, yet elsewhere states that teachers are more easy to influence. Either Mrs. Hartley does not sufficiently realise the importance of the unconscious forces at work in the parent, and that the behaviour towards the child is the result of unconscious motives over which the parent has practically no control, or she has not made it very clear, for we find constant references to parents "blinding their eyes," to this or that, as though it were an entirely voluntary action. The power of the Unconscious is stronger and more subtle than that. MARY CHADWICK.

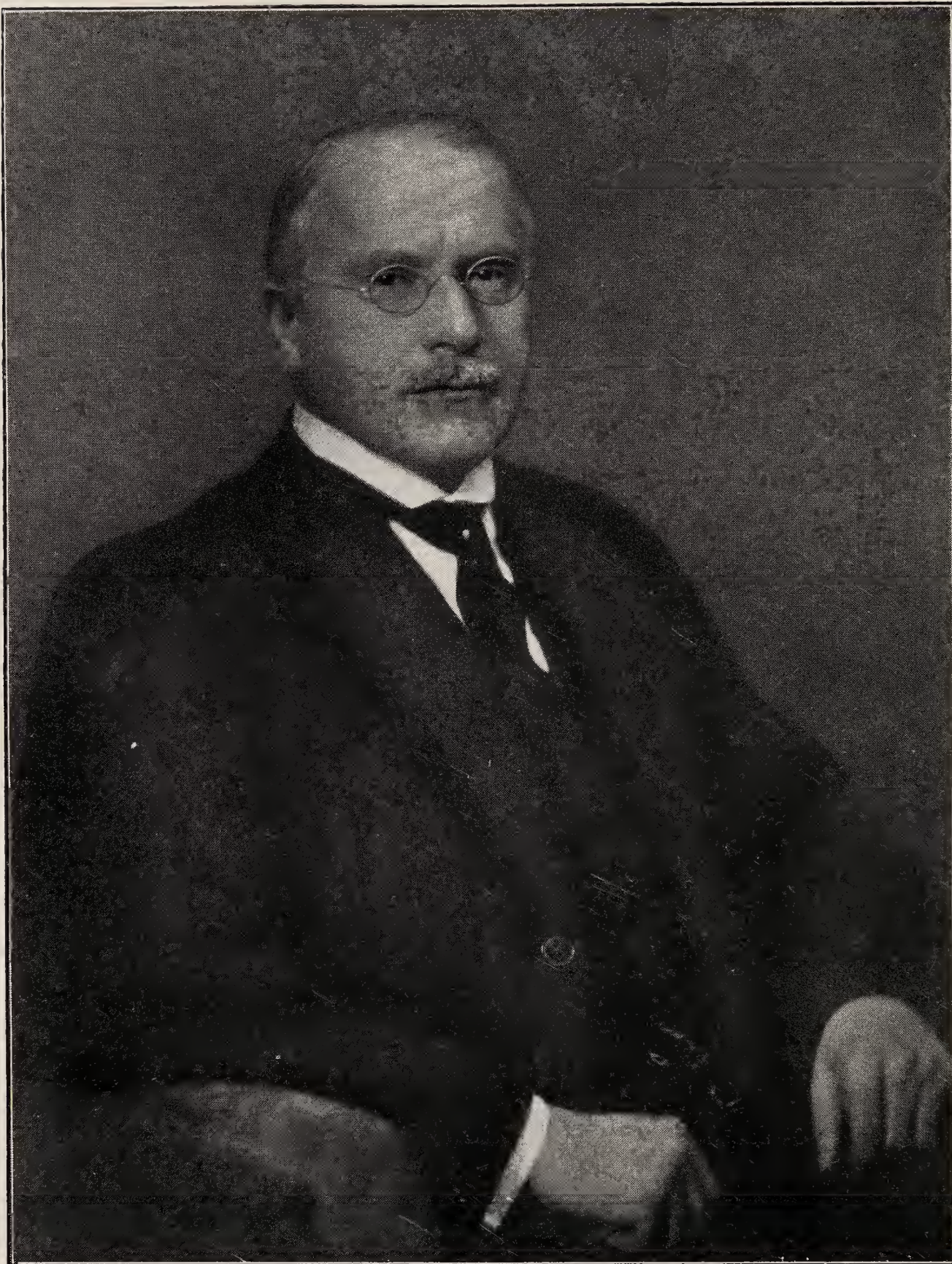
[Ed.—C. Gasquoine Hartley has only made references to books which she has read. The author admits in her book that she is "a believer but an amateur," and that she has tried to summarise some of the vast knowledge now available under the general term "new psychology," and make a comprehensive picture, simple and clear, for everyone to understand, and especially those who need some introduction before they can be persuaded to study the leading books themselves.]

Towards Freedom. By M. O'BRIEN HARRIS,
D.Sc., London. University of London Press, 5s.
net.

This is an admirable book dealing with the "Howard" Plan of Individual Time Tables. Prof. Adams, in the preface, pays a tribute to Dr. Harris' skilful organisation and stresses the advantages of the scheme for eliminating "homework" and the power of the specialist teacher. The "house" rather than the "class" is the unit of organisation and thus the vertical system of classification supercedes the ordinary "horizontal."

The book is divided into sections concerned with the problem of getting the best out of the present curriculum under existing conditions. The problem is stated and solutions offered, and the final section deals with the results under the system which has actually been worked as the "Howard" plan in the Howard Secondary School, Clapton, of which Dr. Harris is the Principal.

J. E. T.



C. G. JUNG, M.D., LL.D.

(Author of "*Psychological Types*," "*Psychology of the Unconscious*," etc.)

The Outlook Tower

Reception of our January Number

We think it will interest our readers to know that our January number has been given a most gratifying reception. A great many people have thanked us for our courage, others, while fully appreciating the need for open discussion of sex problems, do not find such discussion particularly palatable reading, and will be glad to go back in July to our usual subjects. Strangely enough, the only real criticism has come from Scotland, where some readers have been much shocked. In one place copies of the magazine were burnt! We have, however, advanced a little with the years, for five hundred years ago the offended ones would not have been content with burning the magazine, but would have sought to burn the editor also!

Advertisements of the magazine were refused by the *English Review*, *The Field*, *The Queen*, *John o' London's Weekly*, *The Welsh Outlook*, and *The Weekly Freeman* (Dublin). The advertisement offered was roughly as follows, with slight variations to suit the different papers:—

WHEN YOUR CHILD ASKS

“Where Did Baby Come From?”

Who is to tell him

And How?

The Vital Question of
Sex Education

is the subject of a frank and helpful discussion by eminent writers in the Jan. number, etc.

Copies of the magazine were available for inspection, so that there need not have been any doubt in the minds of the respective editors as to the honesty of purpose and good standing of the magazine thus advertised.

The Degradation of Sex Life

A terrible degradation of the creative function has taken place; its purity has been defamed and its spiritual aspect forgotten in the welter of vice, immorality and self-indulgence which follows upon its misuse. “Our public, our literature, our customs, our laws, are saturated with the notion of the uncleanness of Sex, and are so making the conditions of its cleanness more and more difficult. Our children have to pick up their intelligence on the subject in the gutter.”* “Sex to-day throughout the domains of civilisation is thoroughly unclean. Everywhere it is slimed over with the thought of pleasure. Not for joy, not for mere delight in and excess of life, not for pride in the generation of children, not for a symbol and expression of deepest soul-union, does it exist—but for our own gratification.”

The New Psychology has shown us how fundamental to his whole life is a person's attitude to sex, and how many of the broken and wasted lives around us are due to a maladjustment in the sex life of the individual. We must remember that our unconscious attitude is as important as the conscious attitude. Buried deep down out of the reach of the conscious often lies the cause which renders us the repressed and ineffectual little people that some of us are.

A large part of the sex problem consists in the need to reconcile the physical and idealistic aspects of sex. If either of these aspects be ignored, disaster follows. “That inestimable freedom and pride which is the basis of all true manhood and womanhood will have to enter into this most intimate relation to

**Love's Coming of Age*. Ed. Carpenter.

preserve it frank and pure—pure from the damnable commercialism which buys and sells all human things, and from the religious hypocrisy which covers and conceals; and a healthy delight in and cultivation of the body and all its natural functions, and a determination to keep them pure and beautiful, open and sane and free, will have to become a recognised part of national life.”*

Danger of Reaction

There is a danger, however, that some of the pioneers, in their reaction from the past, will think that experience must be gained at all costs. They should remember that transmutation is the salvation of the creative faculty if it is to pour through all channels of activity, and not only through the physical channel. There should be no minimising of the beauty and importance of physical creation, if we insist, as we should, that the true human creative faculty is mental in its nature, i.e., the result of emotional and thought force. The essential principle from the first is self-control. The creative energies must be distributed through the whole nature and not allowed to flow out from any one channel to the exclusion of the others. “We look for a time doubtless when the hostility between these two parts of man’s unperfected nature will be merged in the perfect love; but at present and until this happens their conflict is certainly one of the most pregnant things in all our experience; and must not by any means be blinked at or evaded, but boldly faced.”

Fear

We are realising more and more what a large part is played by fear in the lives of most children and its varying effects.

We heard recently of the case of a small boy whose mother, when he was quite young, was deserted by the father and was forced to go out to work to provide for her two young children. The

children were left in charge of people who were cruel to them, and often beat them. Bed-wetting started. The boy later entered a children’s home, where he was kindly treated, but yet his fears were not entirely removed. He was still conscious that he was a cause of extra work to the staff and that his particular weakness was regarded with disapproval, although this was shown in a kindly spirit. The child was then sent to stay with a lady who surrounded him with love; she just made him feel that her love would remain whatever he did. No notice was taken of the bed-wetting except as a thing to be forgotten and make no fuss about. The boy regained confidence and flourished under this great love, and within a week the bed-wetting stopped.

Another case of bed-wetting was that of a child who was jealous of the attention given to her new baby brother. It was her way of drawing more attention and mothering to herself.

Individual Differences

These two cases demonstrate clearly the different causes which may lie at the root of the same physical or emotional trouble. Individuals are fundamentally different, and their reaction to any particular situation is widely diverse. Oskar Pfister, in his recent book, says:—

“Every experience is the outcome of an influence acting upon the subject and of the subject’s reaction thereto. . . . The significance of the experience depends upon individual endowment, upon what has been experienced before, upon the mood we happen to be in when the experience assails us. A word, a work of art, which has hitherto left us indifferent, will of a sudden pierce our very soul as with a sword. Thus any purely physiological theory of such experiences proves quite inadequate.”*

There is no golden rule in any sphere of education which will apply to all cases alike. A ghost tale that will please one

**Love’s Coming of Age.* Ed. Carpenter.

**Love in Children and its Aberrations.*

child will leave a permanent fear in the subconscious of another. Here psychology supports the methods of the New Education. It is principles, not rules, that guide the new educationist. Education is not an exact Science, it is an Art. Much of what is written on the New Education may seem theoretical, lacking in the exact directions for procedure which were possible under the old system of education. It is for the teacher to understand the principles and apply them in a varying manner to suit different pupils.

Some teachers will never be able to handle the new methods, for success in them is not a matter of certificates and training colleges, but depends rather on the innate quality of the teacher's nature, her intuition and sympathetic insight into the lives of others. We are all at different stages of unfoldment, each bringing his own special qualities to the service of Life, and there is no criticism attached to difference as such, but in the future it will be more difficult than now for those who have not an innate gift for teaching to enter the profession.

Co-Education

Effeminacy

We are constantly being told, by those who have not troubled to investigate the matter, that in co-educational schools boys become effeminate. Having been in close connection with what is generally regarded as a successful co-educational school, we can say confidently that this is not the case. The boys take just as much interest in athletics, so dear to the heart of the British, and so essential, as some think, to manhood. Theories carry no weight in this matter of co-education. Critics should visit the best co-educational schools, and they will find that the boys there are as manly as anywhere else.

Ultra-Idealism

Others believe that in co-educational schools the attitude to sex is so idealised that the pupils are either unable to marry

at all or their marriages are unhappy. Facts disprove this. It may be that, through over-idealisation and before love comes, a boy or girl may imagine the sex relationship to be undesirable and utterly impossible for them, but in most cases, with the coming of love, these barriers are broken down and all ideas of sex become illumined with a new light. It is, of course, important to keep the *naturalness* of sex clear in the minds of the young, and not lose sight of the fact that the spiritual qualities here and now must work within the limits of natural law.

Chivalry

Boys educated in co-educational schools acquire a far more chivalrous attitude towards women than those who remain ignorant during youth of the woman's share in life. From an early understanding of her needs they are much more likely to give to woman full consideration and freedom in the marriage partnership generally as well as in the marriage rites. The monstrous inequalities between the sexes in the eyes of the law reveal a need for considerable public education in these matters. It is shocking to human dignity that man can still be thought to possess "rights" over woman in the most sacred and intimate of all relationships. "There is no sphere which we regard as so peculiarly women's sphere as that of love. Yet there is no sphere which in civilisation women have so far had so small a part in regulating."*

Our acquaintance with some of the young Public School men of to-day leads us to deplore the archaic views which can be held by them concerning womankind. There is still far too much of the old idea of woman as man's chattel, and there are far too many "sex" jokes and anecdotes in the repertory of some of these "educated" young men. They may have an outward culture as a result of their public school training; their

**Little Essays of Love and Virtue.* Havelock Ellis.

manners may be perfect in that they never miss an occasion for opening a door for a lady, but closer acquaintance often reveals that all this is but veneer and exists side by side with an utter lack of true respect for womanhood. In co-educational schools, where mutual respect and understanding grow up naturally between the sexes, such cases are rare.

Friendship

In the co-educational boarding school that we know best, friendships are formed between boys and girls. They dance together, work together, and share the whole of school and home life. The tone of the school is clean and healthy, and the pupils are able to express through many channels of activity the energy which is felt as repression and unhealthy curiosity in schools in which the sexes are segregated.

It is true, however, that for a successful co-educational school you must have wise teachers prepared to face problems that may arise, rich-natured men and women of the world who can detect the inner trouble of a child and lead him to confide it without repression.

It is also true that there are some unbalanced temperaments utterly unfitted for co-education. For every principle there will, indeed, always be some exceptions demanding special treatment.

We are told that some co-educational schools, while avowing complete freedom, yet convey a sense of inhibition to their pupils. This may be caused by the teachers not having yet gained sufficient confidence to give the pupils full freedom, or it may be that the critics are confusing self-control, which is necessary for every individual living in *any* community, with harmful repression. There is still current an unbalanced conception of freedom as a condition of doing what one likes. It is only by self-discipline, the endeavour to discover the laws of one's own nature, that freedom is attained, and this is, or should be, the freedom of the new schools.

Bedales

Mr. J. H. Badley's recent book* will be of special interest to those either doubting or believing in co-education. "Bedales" has become synonymous with co-education in this country. It was one of the first of the pioneers, and has gained the deep gratitude of those of us who follow, for the brave venture it undertook in the days when the path was not so easy as it is to-day.

Sanderson of Oundle

Sanderson of Oundle, together with Mr. H. G. Wells' book, have revealed to the world a flaming spirit in the front rank of educational pioneers. Sanderson had forestalled the Dalton Plan with its subject rooms and free time-tables; he saw education as a life process. "We can say to the boy: When you go forth into life, perhaps into your father's works or business or profession, you must try to do for your apprentices and workers what we have tried to do for you. You, too, will try to see that every one has work which exacts their faculties—by which they will grow and develop; you will see to it that they are working directly on behalf of and for the welfare of the community, and not for yourself." His respect for the creative spirit in a child led him to say, "Creative research work does not admit of order of merit, nor can it be marked. No creative work can be subjected to the devastating attack of the red ink and blue pencil. Much of a boy's work must be held sacred; it is his contribution to the common purpose. In course of time he will find where he has gone wrong and correct himself."

He believed in the inherent goodness of the child, which is one of the chief principles of the New Education, "The foundation of the relationship between Sanderson and every boy was this: that the boy was sound at heart."

Youth

The awakening of youth which is taking place in all parts of the world is

**Bedales*. A Pioneer School.

full of hope for those of us who have long sought to remodel the future through the children of to-day. The spirit of Youth has leapt up in many hearts whose bodies may be old and has come to stand for a new viewpoint rather than a difference of physical age. This Youth is in those who have seen the vision, felt the urge of adventure, and have the courage to watch, without fear, the breaking up of the old forms and traditions around them. There must come a time when the old has gone and the new has not yet established itself when we shall need all the innate faith in the human spirit and all the strength that fellowship can give.

To strengthen the link between the Young at Heart we are forming a Group of the New Education Fellowship in London to bring together parents, teachers and others who have glimpsed the significance of the New Dawn and seek in practical ways to harmonise themselves with it.

New Education Fellowship Group (London)

The inaugural meeting of the Group will be held at 6 p.m. on Thursday, 1st May, at No. 11, Tavistock Square, W.C.1. All are welcome. Full particulars enclosed.

Children's Circle and Club

In connection with the New Education Fellowship Group it is proposed to start a Children's Circle and Club, (1) To give children the opportunity of managing a society of their own, and by coming in contact with other children to enlarge their horizon, (2) To give the children a chance to create and hold small exhibitions, and perhaps eventually to edit their own magazine. Subscription, 1/- per year. Headquarters: 45, Queen's Gate, S.W.7, to which all enquiries should be sent addressed to Mr. A. L. Haskell.

Copenhagen and Paris Conferences (12th, 14th April) (23rd-26th April)

We hope members of the Fellowship in this country will take part in the Con-

ference at Paris. At these small meetings it is possible for teachers to get to know each other better than at the larger conferences, and personal friendship is one of the surest foundations for good international relations. It is, above all, through the teachers that the attitude of the future generations can be influenced. Especially at this time when Anglo-French relationship is strained, it will be of enormous benefit to establish good feeling between the teachers of the two countries. For details of arrangements see enclosed slip.

Dr. C. G. Jung to Lecture in London

We have been exceedingly fortunate in obtaining Dr. Jung's consent to come to London, at the invitation of the New Education Fellowship, and lecture on Analytical Psychology for the special benefit of teachers and parents. This is a rare opportunity to meet the great originator of the theory of Analytical Psychology which has thrown so much light on the mystery of the human personality. Dr. Jung will deal particularly with the problems affecting the teacher, the parent and the child. (Full particulars see "Coming Events," advt. page v).

New Education Conference at British Empire Exhibition

An important feature of the Fellowship's work this spring will be the New Education Session at the British Empire Exhibition. The Conference is the result of the combined efforts of some of the leading societies connected with the different aspects of the new education. The occasion will be a momentous one, for this is the first time that such societies have grouped together for common action. The societies who have offered their co-operation are:—The Montessori Society, Dalton Plan Association, League of Nations Union, King Alfred School Society, Dalcroze Society.

The Conference will last for two days, Friday and Saturday, 9th and 10th May. For complete information see enclosed leaflet.

B. E.

Syllabus of Sex Hygiene Lectures to Girls

as used in the Evening Continuation Schools of Leicester

(FOR JUNIOR CLASSES OF GIRLS
BETWEEN THE AGES OF 14 & 16)

1. BIOLOGY

Represent life as so many rungs of ladder—simplest creatures at bottom—becoming more complicated up ladder.

All living things possess power of reproduction. (This term requires explaining). Simple method of creatures at bottom of ladder—also increasing in complication.

Take five or six examples from scale of life:—

- (i.) **Creature of one cell**—reproduction by cell-division—no sex.
- (ii.) **Plant fertilization**—illustrate from daffodil. Explain male and female—emphasize necessity of union of these for reproduction. Dispersal of pollen—Nature's various provisions to enable it to reach female cells. Use diagrams to shew pollen grain with tube to *ovary*. Note this term all way up ladder. Union of male and female to form egg. Nature's rule of male and female cells on one individual in plants (with some exceptions). Opposite rule in animals.
- (iii.) **Worm**—both male and female—exchange of male cells—Nature's objection to self-fertilization
- (iv.) **Snail**—similar to worm, with tube for transference of male cells.
- (v.) **Fishes**—separate sexes. Goldfish. Stickleback—making of nest by male. Father's care of young. Salmon—great racial instinct.

(vi.) **Birds**—fewer young produced. Note Nature's provision to ensure their safety. . . .—egg formed in body of female—method of union.

(vii.) **Mammals with Human Beings**—top of ladder. Still fewer young produced—hence Nature's further provision for safety in form of special organs in each sex to contain sex-cells. Note also that egg remains in body of female during development—hence extra organ required for this. Further provision for young after birth—milk glands in female. Again emphasize necessity for union of male and female cells.

2. GIRLS AND PREPARATION FOR MOTHERHOOD

Sex organs—complete at birth but undeveloped. Ovaries with egg-cells—Fallopian Tubes—Womb (organ for development of young). Period of development—eleventh to twenty-third year. Signs of development—physical changes, shape of body, development of milk glands, menstruation. Monthly discharge of ovum. Reasons for extra supply of blood to womb—why discharged—duration of monthly period. Union of male and female cell in married woman—formation of egg in womb.

3. HYGIENE DURING MENSTRUATION

Necessity for cleanliness of external organs of generation. Use of diapers (emphasize the necessity for their being

properly made, with use of belt, and protective rubber covering or apron). Frequent changes and bathing of parts, to prevent irritation and formation of bad habits (masturbation). Bathing with warm water, neither hot nor cold. (Give reasons). Normal function—no necessity for girl to change usual habits when poorly, unless delicate, though not wise to undertake strenuous exercise, nor to stand for long periods. Pain at periods—causes—constipation—chills—damp feet—weakness of supporting ligaments of womb—treatment by means of special exercises to remedy this. (If teacher is a specialist in Physical Training, and has good knowledge of remedial gymnastics, a few simple exercises should be explained and illustrated).

4. MENTAL CHANGES

Awakening of sex instinct — this instinct present in all creatures—the Creator's reason for it—seasoned instinct in animals, the "breeding season"—Human beings endowed with sense of reason and will to control sex feelings. Meaning of "well-sexed." Sex feelings stronger in males than females. Sexual sin—no necessity for gratification of sex feelings—why they must be controlled up to marriage—the "double standard." Misuse of organs before development, with partial or complete destruction of their powers (c.f., baby and kind of food before organs of digestion are developed). Girls' unconsciousness of sex power—too much familiarity—decency in dress—use of scent, paint and powder.

5. SPECIAL PRECAUTIONS TO BE TAKEN BY GIRLS

Give idea of what is meant by "White Slave Traffic," and refer specially to foreigners (Chinamen) and ports. Avoidance of dark streets—beware of strangers—enquiring directions from officials only—precautions when travelling—care in use of public lavatories.

ADDITIONAL.

(FOR SENIORS OVER 16 YEARS OF AGE)

6. WHY REPRODUCTIVE POWERS SHOULD BE RESERVED FOR MARRIAGE

1. Impurity an offence against Christianity—marriage basis of Christian family life—white bridal robe emblem of purity.
2. The woman pays—shame, suffering, degradation.
3. Man has no further use for woman and casts her off.
4. Position of child born out of wedlock.
5. Unmarried mother often becomes prostitute as easiest way of earning living—sin becomes easier each successive time—prostitute nearly always falls victim to venereal disease.

7. VENEREAL DISEASES

Worst diseases known to mankind—contagious. Method of contagion—usually by sexual intercourse—terrible results—diseased sex organs and resulting operations—early death or life-long invalidism—frequent sterility. Miscarriages—terrible state of offspring, blind, deformed, imbecile. Diseases sometimes contracted innocently, e.g., public lavatories, drinking cups, infected towels, kissing, etc., but ordinary hygienic measures sufficient to prevent this. Mention venereal disease clinics and their work, also object of N.C.C.V.D.

NOTE.—For diagrams, etc., consult *Towards Racial Health*, by Miss N. March. Also various pamphlets issued by N.C.C.V.D.

Remedial exercises previously mentioned are better left alone unless thoroughly understood by teacher, but in all cases lecturer should recommend gymnastics, swimming, games, etc., as legitimate outlet for natural energy, properly rationed for delicate girls, and attention should be drawn to the abuses of corset-wearing.

Sex Education in the U.S.A.

By H. A. Potamkin

THE Morris High School, a co-educational high school of New York, has made some definite experiments in sex education. Mr. James E. Peabody, the head of its Biology Department, writes in a pamphlet issued by the American Social Hygiene Association:—

“In the first-year course (in biology) we teach the children something about nutrition and the release of energy in plants, animals and man. Special emphasis is laid upon hygienic habits of living. . . . We also give them careful instruction in the fundamental principles of the reproductive function so far as it concerns single-celled organisms, flowering plants, insects, fishes, birds and mammals. . . .

“For a number of years we were fully conscious that this class-room instruction did not reach the heart of the problem of sex education. What these boys and girls of fourteen and fifteen ought to know are the applications of these principles to their own individual lives, and for this purpose sex instruction should begin in most cases as early as the fourth or fifth year.

“ . . . Six years ago I raised the question whether it would not be wise to separate the boys and girls in their biology classes, giving so far as possible the boys to the men teachers and the girls to the women. Then when any questions . . . come up for discussion, there need be no hesitancy in talking about them. We are now trying this plan of class organization, and the majority of our teachers heartily approve.

“In this advanced course we have discussed very frankly, even in mixed classes, the reproductive process of the mammals, and the relative importance of heredity, environment, and training. We have emphasized especially the tremendous importance of right choice in marriage,

not only for the welfare of the individual, but even more so for the race.”

The interest of the students in sex knowledge led to the inauguration of after-school conferences, which seem to me more valuable than the “biology class.” After talks on the physiology and process of reproduction and heredity, questions were put to the boys and girls on paper, questions like: “Have you been worried by seminal emissions?” “Have you been troubled or frightened about your menstrual period?” and many very pertinent queries. I wonder how many were honestly answered, especially the question: “What is your judgment as to the value of these conferences?” Some replies to this question were: “Absolutely necessary,” “Value immeasurable,” “Eases the mind,” “Clears up many mysteries in the mind,” “Prevents girls from going astray,” “Gives feeling of reverence for motherhood,” “They frighten from bad practices,” “This is perhaps too late, but ‘better late than never.’” Question 5 seems to me most illuminating: “What other topics would you like to have discussed?” Boys answered: “What is the cause of pimples on the face?” “How can it be told when the egg has been fertilized?” “Are sex relations more or less harmful than self-abuse?” When several boys asked questions relating to post-nuptial intercourse, Mr. Peabody told them it did not concern them yet, but he would be glad to advise them when they were engaged to be married. Girls were interested to know: “Formation of twins,” “Twilight sleep,” “Values of medicines like Lydia Pinkham’s,” “How to bring up children,” “Cause of birth when marriage has not taken place,” “Treatment by friends of a girl who has gone wrong.”

Sex Teaching at Bedales

By J. H. Badley, M.A.

(Headmaster of Bedales School, Petersfield, Hants.)

(Bedales School is famous for its successful Co-education)

THERE is little need to discuss whether the teaching of the facts of sex to children is advisable or not. Amongst those concerned with the upbringing of children, and especially with the difficulties of adolescence, there is general agreement that the *worst* way of dealing with the matter is that of silence. To make a mystery of it is only to increase the difficulties while giving no help for meeting them. Of recent years especially, we have come to realise the dangers involved in the repression of natural instincts, such as that of curiosity—as natural and healthy in this as in other matters—about all facts of life and bodily functions. And with all their exaggeration of the scope and influence of sex in normal life, the psycho-analysts have shown that it is at work in childhood even before the age of puberty; a fact that must be recognised and allowed for in education if we are not, whether by disregarding or by repressing it for the moment, to pile up trouble for the years to come. There is therefore no longer any question as to whether the facts should be taught; the only questions are what shall be taught and when and how.

To the first question two answers can be given. We may think it best to make as little of the matter as possible, to give the slightest knowledge of the facts that will quieten curiosity, and to delay even this until it is shown to be necessary by insistent questions or by the risk or certainty of knowledge being acquired, of a doubtful kind or from an infected source. This is probably the line of action natural to most parents and teachers, and good reasons can be found for following it. It is the method of commonsense—if only we were sure of the insight to select the exactly right

moments and amount of information. But it has its dangers. It is easy, in the desire to wait as long as possible, to miss the time when the knowledge is wanted and would come most naturally without emotional disturbance. Children are quick to detect any hesitation or unwillingness; and any feeling of mystery, while adding to the attraction of the subject, tends to drive it underground and to make them seek enlightenment in unwholesome ways. To take the other course and teach as much as possible is therefore the wiser way; if, that is, we are careful to see what is possible, in accordance with the desire for knowledge and the fitness of the occasion. Thus at least the matter is not left to chance, and we can ensure that the knowledge given is both true and clean from the first.

If this be granted, it is plain that it is a matter for the home first. I have always held that the Mother is the source from which the first information should come. If the normal bond exists between her and the child, it is to her that the first questions will be put; and the answering of them will strengthen the confidence that should exist between child and mother especially, and give to the whole subject a subconscious emotional association which will be of the greatest value. If there is no such home association, the task of school is rendered more difficult. But though the first and ultimately most important step rests with the home, there is something also for the school to do. I do not mean only to make sure that children shall not (as they so easily may) unconsciously fall into bad talk or bad habits. Besides this, we have to give to sex-knowledge a place in the complex mass of knowledge that they possess and make use of at any given

stage of growth; not to let it remain a special and, in their minds or in ours, disreputable subject, but one to be treated openly and of scientific rather than merely personal and emotional interest.

But how is all this to be done? We are here concerned with what can be done at school, so of the mother's part no more need be said than that she would do well to take the occasions—and to make occasions sooner than let them go by unused—that the home life provides, to make plain the main facts of reproduction and birth, e.g., the birth of other children, at home or amongst neighbours, and of farm and household animals or pets; and to link them up, so far as she can, with the story of reproduction of plants and other forms of life. There is now no lack of books to help parents who realise their responsibility in this respect.

At school, as I have said, two different things are required: (1) the personal talk to make sure that there is sufficient knowledge, and a wholesome attitude, with which to carry on life in a community necessarily less sheltered than that of home, so that no one may go astray through mere ignorance or lack of help; and, besides this, (2) the definite teaching that shall put the subject on the same level as other scientific knowledge. The first is plainly a personal and individual matter. Is the second to be so too, or is it to be treated in class? About this there will, of course, be differences of opinion. Amongst teachers of biology and physiology, if these are taken as school subjects—as assuredly they ought to be—it is, happily, the growing practice to take reproduction in its place among the other divisions of the subject, and treat of it in animals as well as in plants. But most think that this is as far as it is well to go, leaving the human aspect of the matter to be inferred; and that it is wiser not to touch directly on human reproduction in class, where there is bound to be some feeling of constraint, if not on the teacher's part, on that of some of the pupils, or some may be inclined to take things amiss, at the time or afterwards. And if they feel this of a class of

boys or girls alone, much more are they likely to do so of a mixed class in a co-educational school. Where there is any such feeling of constraint, it is certainly better to keep the class-teaching within the narrower limits, and to make the rest a matter of personal talk with individuals.

This was for long our custom at Bedales. Boys had lessons in Anatomy, including reproduction, with a man, and girls with a woman teacher, in connection with their Swedish gymnastics. At the same time we talked with them alone about sex matters. But some years ago, a group of the older boys and girls, talking with me about the principles and traditions of the School, and in particular about the relations between the boys and the girls, said that some of them felt that this separate teaching in one subject caused a certain self-consciousness, and set up a barrier which they believed to be needless; it would make things simpler, they felt, if it were put on the same footing as the rest and taught to both together, so that it would be taken for granted throughout the School that both understood, and there was nothing to be self-conscious about. I felt that, if this was their feeling—and the way in which it was expressed soon convinced me that it was genuine—it was certainly wiser to do something to satisfy it; and so I decided to put the matter to trial. I said therefore that I would take such joint classes of any in the upper half of the School—above the age of 14, that is—who cared to come, but not more than a dozen or so at once, as I wanted them to be not too many to talk freely and ask all the questions they wanted. The greater number of those then in the upper half of the School joined these classes; and though beginning with some doubt, I was soon convinced of their value. I have continued the classes each year since then, but have made it an optional matter to join them, as some may feel too shy to come with others and may prefer to have a separate talk.

We begin by discussing the different ways of reproduction, those that do not

involve sex and those that do, and go on to the various methods of fertilisation, as seen in plants, in the lower animals, in birds and mammals. We then turn to the study in detail of the reproductive organs and their various functions, and finally trace the growth of the new life from conception through the embryonic stage and during the whole period of gestation to birth. The whole occupies, of course, a series of lessons, depending to some extent on the amount of other biological knowledge possessed; but in any case full enough to be complete in itself, and, as far as it goes, scientific. It is my purpose to encourage talk in these lessons, and the actual treatment depends to some extent on the questions raised.

Begun as an experiment possibly suited for its occasion only, I have been convinced, in going on with it, of the general value of this way of dealing with the subject. It satisfies the desire, natural to intelligent beings, for exact knowledge about a matter of universal interest; and treating this side of life in a straightforward way helps to free it from the fears with which some regard it and the romantic mystery that it has for others. And I believe that those who first asked for the *joint* classes were right; the value of the knowledge is the greater for being shared and henceforward taken for granted as being the possession of both alike; so that all that has to do with sex is freed from its furtive attraction and from embarrassment. I need hardly say that, if they are to be taken in the right way, there must be, on the part of whoever speaks of these things, no attempt to deal with them by hints and half expressions, nor any appearance of hesitation and fear, or air of doing something risky and out of the way, but only an obvious intention of telling the truth and a conviction that all such knowledge in itself is clean and of use and interest to all.

These classes have led, with older boys and girls soon to leave school, to further discussions about social problems arising out of sex and marriage, and the difficulties and dangers that attend them. These are aspects of the matter that need not trouble children; but those who are soon to go out into a larger world and will be there faced with these problems, ought to have some knowledge of their meaning. And in these things also it is, I am sure, a real help to be able to talk of them together, and to realise that they are problems that affect both sexes and can only, in the end, be met by mutual understanding and a common purpose.

That any discussion of such problems,—or indeed any but partial and indefinite knowledge of any kind connected with sex, combined with a vague emotional attitude of mind towards it,—should be made possible for boys and girls even separately, much more together, is still regarded by some with surprise and horror; as was shown at a sitting of the committee that recently held an inquiry into the teaching of the facts of sex in connection with the larger question of the national birth-rate. It is a matter that will be viewed differently by different minds. We can only go by our own convictions and our own experience. That some teaching must be given is agreed. It is for us teachers to explore the matter, and see what we find to be possible and wise; and it should be of no little use to have a record (such as these numbers of **The New Era* will give) of what has been found possible and of most help, both in the case of individual children and in keeping the healthy atmosphere of public opinion, which is perhaps even more important than the personal attitude of each.

*See also January, 1924, number on "Sex Education in Home and School, Part I.

Sex Education of Children

By Wilhelm Stekel

(*Neurologist and Psycho-Therapist, Vienna*)

To begin with, there is no such thing as sex education of children: there is no general rule that provides for the individual child. My experience has shown me that the same psychic injury has for one child the foundation of a complicated neurosis, causing a permanent feeling of inferiority and guilt, while for the other child it has the incitement of a feeling of superiority and independence, making the child free from a family fixation. This question can be solved only individually. Nevertheless, I shall try to give some outlines, with the reservation that they are not all-embracing. To exhaust this theme it would be necessary to fill a big volume. Extracts and short cuts are easily misunderstood.

The sex education of the child must begin with the sex education of the parents. In my books I have shown, by many examples, that neurotic children are the offspring of unhappy marriages. It would appear as if the dissonant tendencies of badly-yoked parents continue their fight in the mind of the poor child. (Sharp biological observers may discover greater or smaller disproportions and disharmonies in the organic make-up of the neurotic personality). Besides the malicious inheritance we have to consider the harmful influence of a cat-and-dog home atmosphere. The child always has to take sides, to hate the mother and pity the henpecked father, or, in his phantasy, to defend his mother against the rough attacks of his father.

Cautious parents try to hide their quarrels from their children, but the unhappy mother will pour out all her love to the child, making it a substitute for the heartless father, spoiling the child's future life by accustoming him to tender-nesses, making him long for caresses, hanker for petting and kisses, for sweet words and pet names. It will remain an eternal child, looking back-

wards to the lost paradise of childhood, discontented with reality, and a weak victim of retrogressive phantasies. These few hints touch the vital problem of marriage and divorce. But let us continue . . .

I have hinted at the well-known dangers of exaggerated parental tender-nesses. It would be unjust not to face the reverse of the medal, a lack of love (very often the result of an unhappy marriage, too) makes the child, in another sense, hungry for love. He requires a certain amount of love in his life, and, starved of it he will wither as a flower starved of the sun. Differences in the treatment of children will increase the feeling of bitterness, will arouse jealousy, will open the box of Pandora.

Sex education of the child is perhaps only a phrase. When to begin? How to do it? Considering that the sexual life of a child starts at the moment of its birth, the only rule I can give about sex education in the first years, is the same rule Dickens' Circumlocution Office followed: How *not* to do it.

Hence parents have not to be afraid when they remark the first signs of auto-eroticism. It is impossible to describe the damage adults are causing by their ignorant behaviour: the little child is slapped; his hands are taken out and fixed to the blanket; sometimes bandages and different apparatus are used. Much greater is the danger when the child begins to speak and to think; now the parent tries to suppress the auto-erotic instinct by threatening:—castration, terrible diseases, disastrous consequences, insanity, stupidity, feeble-mindedness, etc., etc. It is well known that this first period of auto-eroticism disappears by itself; suppression only arouses a defiant attitude and a continuation of the harmless habit.

It is ridiculous to give general advice as to when to enlighten a child about the

mysteries of birth. Beware of common enlightenment in school by teacher or physician! Beware of the futile papers and books *How to enlighten my Child*, and of the variants of the stork story! From the very first the child has to learn in a natural way, by the open talks of his parents, that the neighbour's wife, Mrs. X, has borne a child, that mother expects a little baby. Every child has his investigation period, expressed by a thousand questions, sometimes concealing the all-important question, "Where do babies come from?" This is the proper time to tell the child the truth. Naturally this truth has its border lines, and it is impossible to tell a child all the truth. It depends on the tact and understanding of the educator how far he can go. Too much information may stir up the phantasy of the child and be the nucleus of a neurosis.

Usually there is some natural shyness between parents and children which prevents the abuses of educational sexuality, so often a rationalisation of pædophilic instincts. Isolated children and the only child, growing up only in the society of adults, are destined to become neurotics. A child needs the companionship of children, the more the better. But the governess with the spectacles, or the stern teacher, as the guardian of chastity, must not be present as inspector of morals. Think of peasant children, and ask yourself truly which percentage of neurotics is greater, in the city or in the country. In the country the children are playing love, engagement, marriage, having babies, householders: each play, like the play of animals, a preparation for future life. I have never seen any harm come from childish plays or enlightenment from other children, whereas punishment after such a play gives a feeling of guilt and inferiority, and may establish an eternal association between pleasure and displeasure. I know by my own experience that children automatically grow out of these plays.

As a matter of fact, children have to be interested, and the art of education means to give children an outlet for their

energies. Early developed sexuality is not a symptom of degeneration, but a sign of talent. If such a child is treated with suppression and threatenings, he will surely become a split personality, a neurotic, but if the educator understands, he will interest the child in games that healthily tire, in work that gives full scope to the desire for investigation; he will incite creative powers, develop artistic gifts, give the thoughts new directions, in short, he will sublimate without repression.

Very often in my experience have I seen that parents, who tried by all means to suppress the sexual activity of their children, allow their children to sleep in the parental bedroom till the tenth year, take their children into their bed on Sunday mornings, and make the children witnesses of sexual scenes, thus first stirring up their sexuality and then trying to suppress it. Psychic injuries are not only facts, but also exciting talks. If I have given before the advice to speak before children of sexual matters in a natural way, in order to destroy the halo of mystery surrounding the problems of birth, I have to warn parents to be very cautious and not to relate terrible stories. Everywhere there are border-lines. Do not believe that a child is not understanding because he does not appear to be listening. The main characteristic of a child is curiosity, therefore the child is a peeper, a smeller, a taster, a toucher, and an eavesdropper. You relate some terrible story about Jack-the-Ripper, whispering to your neighbour; you speak about a difficult confinement as a result of which a woman died; about a teacher raping a girl. The child plays in a corner of the room, apparently engrossed in his play, but he catches some words, phrases, and this impression can become the nucleus of a mortal fear. Therefore beware of giving little children strong impressions. Do not take them to theatres because you fear to leave them alone at home; do not tell terrible ghost or blood-thirsty stories; do not speak about Hell and the Punishment of God hereafter!

The above hints apply to the sex educa-

tion of little children. The problem becomes more intricate as the child grows up. But here again I believe that less is better than too much instruction. Children sometimes accuse parents later of not having given the necessary enlightenment, but if the parents are the real friends of their children, the latter will themselves ask for enlightenment. Sometimes children, enlightened by servants, playmates, reading, or by observation, ask questions merely to puzzle you or to find out if you are telling the truth or a lie. This type of enquirer is the product of the parents who have always insisted on absolute truth from their children. The sex problem shows how difficult it is for parents to speak the truth always. Truth is sometimes dynamite, and a lie a benefit.

I suppose English readers would like my opinion on the vexed question of co-education. Of course, I am in favour of it. Every means to break down the

partition between sexes is welcome. But one must beware of a contest of sexes, because such a contest may turn to a future strife of sex, disastrous in life, and especially in the love relation.

I know that I have only touched a problem that would require a series of lectures. I remember the beautiful words of the famous Viennese poet-philosopher, Peter Altenberg: "When I see a mother who has brought up her children to puberty healthy and well-poised, I want to stand at attention as a mark of my highest respect."

This poet knows very well that sexuality has not to be associated with sin. I agree with A. S. Neill that "the great drawback to a frank education on sex matters is the disgusting fact that most grown-up people persist in associating sex with sin." Like Neill, I want to change the phrase "born in sin" into "born into sin."

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NEW EDUCATION FELLOWSHIP LECTURES

SCOTLAND.

Dr. Armstrong Smith.

Glasgow, May 5th, 8 p.m.—"Variations in the Dalton Plan."

Cupar, May 6th, 8 p.m.—"Individual Methods of Teaching in Schools."

St. Andrews, May 7th, 8 p.m.—"Variations in the Dalton Plan."

Aberdeen, May 8th, 8 p.m.—"Schools of To-morrow."

Edinburgh, May 10th, 8 p.m.—"Variations in the Dalton Plan."

Dundee, May 12th, 8 p.m.—"Individual Methods of Teaching in Schools."

Forfar, May 13th, 8 p.m.—"Self-Government and Self-Discipline in Schools."

EUROPE.

Mrs. Beatrice Ensor.

6th and 7th April—Stockholm.

9th April—Christiania.

10th April—Gothenburg.

11th April—Malmo.

12th-14th April—Copenhagen.

Particulars of lectures in Sweden from H. Fahlerantz, Esq., Ostermalmsgatan, 75, Stockholm.

An Austrian lady, aged 31, university education, experienced teacher, speaking excellent English (has taught English for over four years in Vienna), also shorthand-typist with considerable commercial and secretarial experience, ardently desirous of coming to England, seeks position as teacher, governess, or foreign correspondent in a good-class business, or would gladly accept any post or hospitality which would enable her to spend a few months in England.

Best references and all information from The Secretary, "The New Era," or direct from Fraulein Regina Schreiber, Lerchenfelder Strasse, 113, Wien, VIII, Austria.

Homo-Sexuality

By Paul Bousfield, M.R.C.S., L.R.C.P.

(*Physician to the London Neurological Clinic; late Demonstrator of Morbid Anatomy, St. George's Hospital*)

THE prefix to the word is derived from the Greek "homos," and means "the same," hence homo-sexuality means erotic affection between members of the same sex. Many years ago, Magnus Hirschfeld, Ed. Carpenter, and others promulgated the theory that there was a third or intermediate sex, based upon physiological abnormalities. They had not, however, either the physiological or psychological knowledge at their disposal which we now possess, and experimental work, both psychological and physiological, tends to disprove this idea completely. In a very small percentage of cases, there is apparently a physiological basis to homo-sexuality, but not of such a kind as to warrant any theory of a "third sex." In the vast majority of cases it has now been shown that psychological causes, the effect of early environment, form the sole basis of the condition. So much is this the case that in many instances where the patient is young and not too "fixed" in his condition, we are able to cure that condition by means of psycho-analysis in exactly the same way as we cure the allied conditions of psycho-sexual impotence and sexual anaesthesia.

In order to understand how it comes about that we can fix our erotic affections on another person of the same sex, it is necessary to grasp two facts. Firstly, that every human being is bi-sexual, and secondly that in certain primitive forms of life, auto-sexuality and homo-sexuality are normal methods of procreation, and that every human being goes through phases, repeats as it were the history of his evolution, in which these conditions are present. Most people merely pass through these conditions; some, however, for psychological reasons, are prevented from passing through them and remain fixed in these infantile or primitive conditions of sex.

First, then, let us realise that every human being is bi-sexual. Let me point out that the male and female organs are for the most part present in both sexes, and the differences in the adult are caused by the over-development of one set of organs at the expense of the other. Thus the penis in the male has its homologue in the clitoris of the female. The male possesses an apparently ineffectual uterus of minute type, known as the "uterus masculinus." He also possesses rudimentary breasts, etc., etc.

Psychologically this bi-sexuality is even more striking than it is physically, and as we repeat our evolutionary sexual condition physically during growth *in utero*, so do we repeat our evolutionary psychic conditions later.

Secondly, let us try to realize the evolutionary meaning of auto-sexuality and homo-sexuality. Love of any kind is twofold in its nature; there must always be besides the lover, a loved object. We may conveniently compare love with a missile thrown, the loved object with the target aimed at. Now there are *three* possible targets which we may select during various periods of our life. These are scientifically spoken of as the three sexual aims. They are:—

- (1) **The Auto-sexual** aim—in which the sex love is directed towards one-self, and which is manifested in its most undisguised form in masturbation.
- (2) **The Homo-sexual** aim—in which the love is directed towards a member of the same sex. This may be manifested by mutual masturbation or other activities connected with the organs of sex, or it may be less consciously manifested by kissing, touching, etc., etc., between members of the same sex.

- (3) **The Hetero-sexual aim**—in which a person of the opposite sex is the object of affection. This is of course the normal adult aim.

If we examine the lower types of animals we shall see very clearly how these three sexual aims come about.

The lowest types of unicellular animals are entirely self-contained, and their sexual acts consist of simple division into two new animals. Even higher, multicellular types, such as the Hydra, succeed in deriving their offspring on many occasions without the intervention of a second animal. These animals are obviously auto-sexual in their activities. Higher in the scale, we find the earth worm and many other animals which are completely hermaphrodite, and possess fully developed male and female organs. These animals can only be attracted by animals of *the same type*, for there is only one type. They may therefore be said to be homo-sexual.

In infancy the auto-sexual aim is the chief one present. At variable periods in childhood, the homo-sexual aim is noticeable and we find strong attachments between members of the same sex. Somewhere about the age of fourteen or fifteen the hetero-sexual aim begins gradually to develop more strongly, though it must be understood it has been present contemporaneously with others all through life, but in a much less conscious degree.

Now, homo-sexual people are merely individuals whose psycho-sexual growth has, for some psychological reason, been prevented from reaching the third aim. Before considering the details of this, however, it is necessary for us to consider shortly the evolution of sex impulses.

The desires of sex are by no means confined to the sex organs as many people suppose. On the contrary, the final act of sex is merely the result of a large number of other converging sex impulses. In these impulses we also repeat, as before, our evolutionary history. I will tabulate a few of these.

- (1) **Smell.** This is important in animals but still has some slight significance in human beings.

- (2) **Touch or contact.** This is well exemplified throughout most of the animal kingdom. The importance of contact of body or limbs as a pleasurable impulse in itself is seen when we realize that in many types, such as birds and frogs, no actual contact of the genital organs takes place.

- (3) **Oral impulses.** Exemplified in many lower animals, and in a slightly different form in human beings, in kissing, and in certain other occasional manifestations, which we need not enter into here.

- (4) **Vision.** Exemplified in lower animals, more particularly in those possessing but little sense of smell. Here, looking is an important preliminary to further sexual activity. It is exemplified in the small child in its well-known sexual curiosity, in the adult, by visual appreciation of objects of love.

- (5) **Exhibitionism**—the desire to be looked at. Exemplified again in those animals whose sense of smell is slight, and where a desire to be looked at forms the preliminary to further sexual activity. Exemplified in children in their desire to be seen naked, in the bath, etc., etc., in adults in their desire to appear visually attractive.

- (6) Impulses connected with the excretory organs. These are of a two-fold nature and are of considerable importance. In the first place, there is the physiological origin for such impulses. In early stages of development there is only one orifice, known as the cloaca (still present in adult frogs, birds, etc), which serves as a common opening into which lead all the ducts, both sexual and excretory. Hence the nervous centre of the cloaca afterwards becomes the nervous centre of both excretory and sexual organs.

Psychologically there are also the associations which place all these organs in the same category, not only as regards position, but as regards function and feeling. Thus the idea of dirt is associated with everything that takes place in this part of the body. Ideas of secrecy and modesty are also connected with all the organs.

I need not enumerate any more of these primitive sex impulses, which, when excited, lead on normally to the final sexual act. I have mentioned them because we frequently find that just as an individual himself may be held back in one of the primitive sexual aims, so he may be held back in one of the primitive impulses connected with the mouth, the anus, vision, etc., which may have become for him his only means of final erotic expression.

Over-stimulation of any of the impulses during childhood is one of the causes of this, hence the inadvisability of allowing babies a rubber "comforter," or of paying too much attention to their excretory acts, or of stimulating them during washing, or by means of enemas, etc., etc. I may cite, as an example, that one of my patients, who unfortunately had various sex impulses connected with the anus, was able, in analysis to trace this back to a daily series of enemata administered by his mother between the ages of eighteen months and three years. Similar cases are not uncommon.

This short description of the development and importance of impulses, leads us to discussion of sexual perversion. **A perversion is merely a primitive or infantile form of sex, which persists in adult life,** and it is quite clear from what I have said that, apart from perversions connected with the genital organs, there are many others which we are not in the habit of recognising as such. Thus kissing, touching, or physical admiration between members of the same sex, are all minor homo-sexual perversions, although actual erotic ideas may be repressed and may be completely unconscious.

Let me now state shortly some of the causes which are at work in preventing normal psycho-sexual growth in the infant. In a very few cases, as I have stated, there is a physical basis. Such glands as the testes or ovaries may remain undeveloped, and the patient may remain in an infantile form of sex on this account. Steinach has elaborated this in his experiments on rats, and Lichtenstern and others by means of a few indeterminate experiments on human beings, in the transplantation of the sex glands, have shown that they are of importance in this respect.

Ninety-nine per cent. of homo-sexuality is, however, certainly caused by purely psychological factors. The first of these depends on the over-fixation of the love of the child upon itself; the second, on the over-fixation of the love of the child upon the parent of the opposite sex. There are other factors, but for demonstration purposes I need not enter into them here.

The first factor, the love of the child for itself, is termed "Narcissism," which term is derived from the legendary Narcissus. It will be remembered that Narcissus on seeing himself one day in a pool immediately fell in love with his own reflection, and so violent was his desire and so impossible was it for him to tear himself away from his loved one, that he stayed by the pool until he died.

Now every infant when he is first born is monarch in a little world of his own. He is an entirely selfish creature, though not consciously so. Persons round him minister to him and attend to all his wants as though he were indeed omnipotent. He has only to utter a little magic cry, and he is picked up, fed, rocked to sleep, or otherwise soothed. His interest is, in other words, entirely centred on himself. Now the object of education—and education starts as soon as the infant is born—is largely to make the child turn his interest from himself to surrounding objects, and to adapt himself to his environment. The world of the infant is not a real world, and he has to learn gradually to adapt himself to the

real world. But if, through the mistaken kindness of the parents or nurse, the child is allowed to remain a monarch for only a few months longer than should be the case, this fixation of his interest on himself becomes firmly established, though not necessarily as a conscious interest. The child may learn to be unselfish in many ways, but his inner psyche cannot lose the unconscious self-interest. The consequence is that, like Narcissus, he worships himself without knowing that the object of adoration is himself. He is in that condition auto-erotic. With a great deal of trouble and difficulty, he reaches the next stage. He worships himself in a reflection, in something like himself—that is, in another person of the same sex. In later life, he may be completely homo-sexual and tend to form all his friendships with men, or his homo-sexuality may be repressed, and a certain amount of hetero-sexuality artificially stimulated, but without much real enjoyment, in which case his fixation is not likely to be on one woman, but on many. The fact that he is a self-worshipper is entirely unknown to him. It is merely an open path along which energy flows, just as in the case of Narcissus,* who saw his reflection for the first time in the pool, the fact that it was his reflection which he gazed upon was unknown. A very large number of people remain in this Narcissistic condition in varying degrees. Those, however, who have been affected most strongly by early environment are those who remain most homo-sexual, and just as it is much more frequently the female child than the male child who has most attention paid to her as an infant, who is most carefully shielded and less strenuously forced to meet reality, so it is much more frequently the female than the male adult in whom we find homo-sexuality. The spoilt child, the only child, the youngest child are the most likely to become homo-sexual.

The second important factor, as we have stated, is the over-fixation of the infant on the parent of the opposite sex (or occasionally on the parent of the same sex), especially if this is accompanied by any fear of the parent of the same sex. It has been shown psycho-analytically that the first love-object of the child is the parent of the opposite sex, and this love has an erotic foundation in that it is largely based on the primitive impulses, though at this stage, of course, the actual sex organs are not as a rule associated with love,† and too much love given to it by that parent, too much affection, too much kissing, and attention of any sort, tends to fix the child's unconscious erotism, so that it cannot at a later date, transfer its feelings elsewhere. As it grows up towards puberty the primitive impulses which it has directed towards that parent tend quite naturally to converge upon the normal sexual functions. But such impulses directed towards the parent are incompatible with conscious thought in adult civilised human beings. A sexual inhibition is brought about on the part of the unconscious, which is directed against incestuous wishes, and for the better insuring of the repression it becomes directed against any other persons of the same sex as the loved parent, or in some cases it may be extended to sexual gratification altogether, and sexual impotence may result instead of homo-sexuality.

If we now once more realize the bi-sexuality of human beings, it is possible to see how either the active or the passive side of sex may be developed in either the male or the female, according to the nature and detail of the early environment of the child in reference to its parents. It is indeed not uncommon to find on analysis two persons of opposite sex who may love one another very dearly, but who in reality are psychically homo-sexual. For instance, the male

* An account of the development of Narcissism has been given in a small book of mine, *The Omnipotent Self*.

† It must be remembered that the infantile mind knows no "incest barrier." Inhibition of sex between near relations is the result of environment—not of instinct.

side of the woman may be dominant, and the female side of the man.

If as well as the aim being obstructed, the actual sex impulses are also obstructed, we see that we may have many varieties of homo-sexuality. Frequently we find impulses connected with the genital organs are blocked by wrong methods of repression, which parents utilise to prevent what they consider precocious sexuality on the part of the child. They frighten it or punish it for masturbation, let us say, and thus tend to force erotic energy into more primitive channels. We may say in summation, that in all homo-sexual people there is a special stimulus in early childhood of either the primitive erotic aims or impulses, and that these primitive forms then become fixed, and like the photograph that is fixed before it is developed, so the child also is fixed before it is developed.

I have very briefly sketched a few of the main causes entering into this stemming of the normal flow of psycho-sexual energy. But quite apart from such fixations as I have suggested, there are many other psychic forces at work. Suggestion is a most potent factor. Ideas instilled, not merely verbally but by implication, and by the general surroundings of the child, are of the utmost importance, ideas which tend, perhaps, on the one hand, to make it over-value its duty to its parents, or on the other, to over-value the functions or feelings of any part of its own body, but space will not permit me to go into the manifold details of these. Suffice it to say that once more, as a rule, such ideas tend to be more often instilled in the female child than in the male, with the result that the female child more often than the male finds an unconscious

difficulty in developing normal, heterosexual activities.

It is obvious from the remarks I have now made that our treatment of homosexual people is extremely illogical, the more so if we bear in mind that every individual in the world is bi-sexual, and that it is quite possible for the feminine side to be strongly developed in the male, or the masculine side to be strongly developed in the female, especially when we remember that *most of our so-called secondary sexual characteristics are not sex characteristics at all*. Thus, it has been abundantly proved that aggressiveness in love is as normal in the female as in the male, that timidity and submissiveness, though we commonly regard them as feminine characteristics, are purely artificial characteristics produced by early environment and suggestions instilled in the child. The Vaertings have shown all this extremely well in their recent work, *The Dominant Sex*, and I am myself elaborating the material in a new work which is shortly to appear, and which may interest readers who wish to pursue the subject.

In conclusion, homo-sexuality is no more a crime, or even, psychologically speaking, a vice, than is any neurotic manifestation such as emotionalism, alcoholism, palpitation of the heart, or sleep-walking. All these and many other abnormalities, are merely signs of different forms of stemming back the vital energy that has kept the psyche somewhat stunted in one direction or another, and they are caused by mistaken education and environment in early childhood.*

* Further information on the causes of homo-sexuality will be found in *Contributions to Psycho-Analysis*, by S. Ferenczi, and *Elements of Practical Psycho-Analysis*, by Paul Bousfield.

Frequent Results of Inadequate Sex Education

By Mary Chadwick

CHILDREN'S education is attracting more attention to-day than ever before in the history of civilisation. Only one aspect still remains a little difficult of access because of individual prejudice and repression; this is Sex Education. Unfortunately the word "Sex" is a bogey, the mere mention of which makes many shudder; to them it means something unspeakably impossible to associate with children. It was Freud who first pointed out the supreme importance of the sexual impulse in relation to health, and taught us that sexuality does not make its first appearance at puberty. Just as the individual is born with sexual organs, albeit immature, so is the infant capable of rudimentary sexual feelings. The sexuality of infants is more diffuse than that of the adult; the attainment of maturity limits the sexual life to the real aim and true function. Many bodily zones and physical functions take on, in the child, an erotic character not to be found in the normal adult.

The chief reasons why adults resist the idea of sex education are conflict in their own minds regarding this subject, and a sense of shame when faced with the necessity of telling their children the facts of life. Unfortunately the consequences of denying children this knowledge, of telling them fables instead of the truth, or allowing them to acquire it in an undesirable way, are equally disastrous.

Let me briefly enumerate some of these. Chief among the questions children so ardently desire to have answered are, "Where do babies come from?" "Why are little girls and little boys differently formed?" and later, "Why does one have a father?" In my work among nervous children, I have seen grave conditions arising from such questions being unanswered or falsely answered. The child is often capable of repudiating the

false answer by means of its own observation, by things heard and not intended for its ears, or last but not least, by its own experience of birth, which, although perhaps not so vividly remembered as later things, cannot fail to have left some memory trace. The child is now confronted with the hard problem of acknowledging the hitherto loved parent as one who deceives, or with the necessity of disbelieving what its memory knows to be the truth; neither is satisfactory.

Kleptomania, or stealing, is a frequent result of inadequate sex education, and in its complicated mechanism embraces all that the child has been denied. It is supposed to be more frequent among girls than boys, but one prefers to say that the objects and symbolism vary in the two sexes, and point out that a certain amount of pilfering (fruit, etc.) is so commonly regarded as a normal boyish trait, that it is overlooked. With the girl or boy, the desire to take what belongs to another is symbolic. It may typify taking the knowledge that has been denied; it may also represent the wish to have the baby instead of the mother, to steal it in revenge for information withheld. (The boy desires a baby of his own just as often as the girl). Again, in the case of the little girl with brothers or boy playmates who has observed in them an organ she lacks and has envied it, the thing stolen will often be of the same shape as the coveted member. Difficulties arising over the father's functions are more complicated and appear later. They may result in a dislike of the male parent, and a feeling of resentment at his presence, or in open rivalry on the part of the boy who would like his mother all to himself.

There is but one prophylactic method—to give the children the knowledge they crave, simply, plainly, in language they really understand.

Abnormal Sex Development and its Causes

By Chella Hankin, M.B., B.S.

The four main causes of abnormal sex development are as follows:—

1. The checking of some natural channel through which normally there ought to be a free flow of the child's libido. This brings about a neurosis with masturbation as one of its symptoms.

2. Abnormalities brought about by repression caused by the artificial shame and fear felt in relation to sex by the elders who surround the child.

3. Abnormalities brought about through the child's identification with parents or guardians who are abnormal.

4. Abnormalities brought about during adolescence by some interference with the development of the full hetero-sexual adaptation which belongs to the psychological development of this period.

Let me now give some practical examples.

1. The child may be misunderstood, or unloved, or its natural childish instincts disregarded. Libido is thus dammed up, and masturbation is often the result. Quite young children, e.g., of three or four years old, may be subject to this habit. The child is quite innocent as to the nature of the habit, and if the *cause* is corrected and the child told in a perfectly unemotional way that the habit is "stupid" or "babyish" or some such explanation given, it rapidly drops it, and forgets it ever had it. On the other hand, if excited and shocked adults frighten and punish the child, the child will persist in its habit, sometimes because it likes to bring notice on itself, and sometimes through a kind of frightened curiosity. In any case the child's attention is focussed on the habit, and it starts life with fear and shame, which later are repressed, centred in its sex organs.

2. One has continually to treat cases of neurosis, which can be traced to the shamed, false values as to sex which sur-

rounded the individual as a child. The eros values are separated from any possibility of their being linked on to a physical expression of the same. The result is a neurosis both in and out of marriage. The young girl fears her biological destiny with one side of her, and longs for it with another, and if she marries, much marital unhappiness may result. If she does not marry she equally remains neurotic and undeveloped.

3. Cases occur in which one or both of the parents are abnormal in relation to sex. The child unconsciously identifies itself with this abnormality, and may later on give concrete expression of the same.

4. Under this heading can be placed possible dangers attending the mixed education of adolescent boys and girls. Mixed education has a splendid ideal, and splendid results can be brought about if the situation is handled with true wisdom.

Girls in a mixed school can easily be unconsciously brought to feel that physical sex is in itself undesirable, and that in the ideal relationship between men and women physical sex could never appear. As I once heard a fully adult girl express it with delicious naïveté, "No *nice* man could possibly have a baby." If a girl with such an orientation subsequently marries, there is generally much trouble.

Leaving mixed education out of our consideration, there is many a boy and girl who starts life seriously handicapped because innocent and natural friendships with the opposite sex have been frowned upon by their elders as something not quite proper. Their natural efforts towards a full hetero-sexual adaptation is thus prevented, the sex function is driven into the unconscious, and becomes homo-sexual or auto-erotic, with or without, crude manifestation.

The Wisdom of the Tree of Life

By J. H. Wicksteed, M.A.

(Headmaster of King Alfred School)

THE foundation of sound sex education is not, I think, definitely sexual at all, but universal and philosophical.

If we do not wish to build upon the sand we must ourselves have clear ideas upon the nature of wisdom and goodness on the one hand, and of folly and wickedness on the other. For, though goodness may be wisdom and wickedness is folly, we often prejudice our case from the start by assuming that folly is necessarily wicked, and that what is merely common-sense wisdom is exalted goodness. And folly, defined in this connection, is, I think, the ordering of our lives so as to squander the past and, for the sake of the moment, to lower the value of the future, while wickedness is so to order our own lives as to lower the value of life for others. Obviously the two overlap, and we are, in the end, lowering the value of others' lives by lowering our own, for we none of us live to ourselves alone. But it is not the same thing to make mistakes in the disposal of our own lives and in the disposal, so far as it is in our hands, of the lives of other men and women.

The appeal for continence to boys and young men has, I imagine, been for the most part to their wisdom, and the far more serious appeal to their goodness (which is in most a far stronger motive, once it is brought home) has been comparatively neglected. Most people hate to be really cruel far more than to be imprudent, which even has a dash of adventure in it.

This mistake is to be associated with another to which I think our sex teaching has been liable. In approaching the problem, we have been over-concerned with the conveyance to children's minds of the *facts* of sex which at first concern them relatively little, and, as a matter of fact, only interest them in a secondary way, and we have taken too little trouble

to secure the health of the sex *emotions* which, in one form or another, concern us always, from our mothers' laps, through every phase of life.

But it often becomes necessary to teach something of the facts at a time which is probably psychologically premature. And this is owing to the firmly established taboo of civilised society which attempts to hide the roots of life's origin not only from sight but from speech and even thought. There comes a time, therefore, when little children, who naturally and inevitably talk to their mothers and nurses of their organs and functions, make some remark in public which is treated as a kind of misdemeanour. This, of course, only stimulates a child's interest, and if it is inevitable (and it certainly often is in our present state of society) it should be counteracted as soon as possible by explaining that there are some things about which we do not talk abroad, but that to *someone*, nurse or teacher or parents, *anything*, which is not in itself foolish or unkind, may be said, anything may be asked, and anything answered that can be understood.

The more we try, however, to prevent children, between nursery age and maturity, from talking or thinking about these things, the more difficult we are making our task. For though most children (far more than we generally suppose) have no great independent interest in sex matters, and are swayed by the interest of their companions, nearly all have sufficient natural interest to be temporarily filled with curiosity once they realise that some vital part of life itself is being hidden from them. We should talk to them, therefore, and let them talk freely, and, though it is altogether desirable that the subject should be invested with a sense of sanctity, it should by no means be treated with too

great solemnity. Children naturally shrink from solemnity, and if they feel that, in approaching parents or other grown-ups on such matters, they must enter a region of awe and strain, they will certainly seek their knowledge where it will be conveyed lightly and irresponsibly. Facts, therefore, must be forthcoming as soon as they are sought or seem required. If parents feel unable to deal with the subject naturally, teachers should do so, but it is probably not at first necessary to go beyond the broadest and almost obvious generalisation. All children know, or will soon discover (if not from life then from pictures or statues) that men and women, boys and girls are alike and unlike. They realise, a little vaguely perhaps, that this difference is associated with male and female, and therefore with fatherhood and motherhood throughout creation. Let them know definitely that this is essential, and that without differentiation there could be no generation, and therefore no offspring, no continuity, no future. Beyond this it is perfectly true to say that they cannot really understand much. Because, though the further facts are in themselves simple enough, the bare facts are singularly bleak and inhuman. It is their deep emotional associations that give them whatever importance they can have for children.

It is therefore important to let children know at quite an early age one fact of almost unfailing emotional interest. To nearly all children it is a precious and memorable moment when they are first told that they were once within their mothers' bodies—that they come (as it has been poetically put) from near their mothers' hearts. For boys and girls alike that is a supporting, comforting, and profoundly emotional piece of knowledge of which they ought not to be robbed. Many children will enquire no further, but, if they want to know what part their father had in it, the important thing to tell them is that it was their father's giving of his love to their mother that began them—his love and something of himself as well. For their father's love is some-

thing they can understand and his love for their mother as being of a very special nature, unlike any other kind of love.

If at that time or later they still desire more explicit facts, the time has perhaps come to explain how the stamens give something of themselves to the pistil, and how it is a union of two elements into a new individual of immeasurable future powers, and so with the fish of the sea, the birds of the air and the beasts of the field. Again the fact should be shown in its greatness and dignity to enlist the sense of admiration. Fatherhood and motherhood, motherhood and offspring, are everywhere the links of life, and it is already part of their experience that links of life are links of love.

Even so, the bare facts are only important to satisfy the child's demand for a philosophy of its environment. They are not matters of practical concern to itself. And before the period of early stress comes, during which the whole growth, both mental and physical, passes through its most serious crisis, it is important to fortify boys' and girls' minds by filling them with the nobler and more beautiful conceptions of love with which our literature is full.

In this matter choices will differ, but, for children of the right age, I, for my part, find the fountain head of love poetry nowhere purer than in Shakespeare. From the age of ten or twelve to fifteen or sixteen, when boys' and girls' minds are liable to be filled with incredibly crude and often dangerous thoughts, they can be inspired, and even won for art and purity, by the matchless words and visions in which Shakespeare has robed the tale of *Romeo and Juliet*. From the first children are fascinated by the picture of something they understand only too well, the waste and futility of quarrelling and idleness, whether it be in the street or nursery or school. Then out of this welter of petty passions and intrigue in which, from sheer luxury and idleness, Romeo becomes a lover sighing out his soul for Rosaline, Tybalt a vendettist thirsting for the blood of Montagues, Mercutio a

poetaster and quarreller, while, among the Capulets, we see Juliet's youth and beauty calmly bargained away for wealth and position—there suddenly rises like the morning star the holy and exquisite love of two young souls at their first chance meeting.

We may seek in vain for one base thought or expression in the lovers' passion. It is a long song of perfect joy in one another's presence. To be together is their heaven, to be separated their purgatory. And this, again, is a thing all children understand; they have all known love, the perfect joy of those moments alone with mother or father or friend. And to teach them early that *that*, in an exquisite and impassioned form, is what the heart of man's and woman's love means, that it is something which makes all obstacles seem nothing, that it dwells at the core of life, is to teach a supreme and saving spiritual truth which they can understand. And as the tragedy deepens, they recognise the constancy and courage that flow from a pure love until, in the finale, the whole life of the city is lifted on to a higher plane by this vision of the dawn-light love of man and maid.

Of the comedies, I think *Much Ado About Nothing* is the one I value most for growing boys and girls. It is in a sense complementary to *Romeo and Juliet*. In a still more foolish, if less bloodthirsty, social atmosphere, Beatrice and Benedick first attract one another's notice not by their warmth but by their coldness. And when they are first drawn together it is not from conscious admiration so much as from a whimsical and mistaken pity. Yet when there suddenly comes a call for sterner work, when the honour of an innocent and injured lady is to be vindicated, the love of Beatrice transforms Benedick into a man of stern fibre and even lofty chivalry. For Beatrice's sake he is prepared to do the most difficult thing perhaps in life, to quarrel with his dearest friends in defence of his sincere if unprovable convictions of fairness and honour. One doubts whether Romeo, with

all his holy passion, would ever have become a champion of woman's rights. One knows that Benedick, with Beatrice to jog his conscience, could have been no other. These are things that boys and girls understand, better almost than most grown-ups, and to be led with all Shakespeare's inevitableness and charm to the knowledge that there is no real manhood that shirks the championship of womanhood, is to be equipped both for manhood and for womanhood.

In reading Shakespeare, it is not improbable that subjects will arise that lead inevitably to further questions of fact.* All children will be surprised, some even startled, to hear that Juliet, Miranda, and the rest were barely fourteen or fifteen years old. It is true that Juliet, who is somewhat the younger, appears anything but a child in character, and the explanation necessary is not why they *were* young (for they are not young except in name) but merely why Shakespeare could imagine theirs as the age for marriageable heroines. The matter opens a subject of supreme interest and importance.

As we go back to the dim origins of the mammalia, we find them in the early tertiary rocks as creatures not vastly different from modern species except in one significant respect. They are creatures of very much smaller brains. The increase of the cerebral cavity is closely connected with the length of infancy and the possibility of education. The fish of the sea are not nourished by their mothers and consequently learn nothing from their parents. They have exceedingly small brains and learn their lessons, if at all, without help of traditional experience, and though birds

* I would wish here to correct a possible misapprehension. I do not in the first place choose Shakespeare's plays *because* they deal with sex, but because of their infinite humanity and poetry. It is an incidental though all-important gain that children should thus encounter amidst splendid human interests some of the most enduring sex wisdom together with other wisdom—a gain against which the possibility in some cases of hearing things that might be postponed a few years is not, in my judgment, to be counted.

assiduously care for their fledglings they soon leave the nest and concern them no more. But the higher mammalia long protect and teach their children, who learn to know their good and ill in proportion to their brain capacity. And the longer the period of infancy and relative helplessness, the longer the opportunity for education. So that long infant helplessness, which is in itself a great handicap to a species, has proved in the end an inestimable advantage; and man, with his almost unique length of infancy, has become the dominant species of the planet.

But that is not all. Every species, from the plants to the primates, that is severely pressed by nature, hastens to secure its existence by early propagation. And when man was a species struggling against terrific odds to maintain its existence on earth, the new generations were doubtless crowded as rapidly upon one another as might be. In all the lower races and amid primitive conditions, this early maturity still remains. And puberty is best regarded as a "vestige" of a condition when immature man became grown-up. But, as most children know who have kept tame mice, to begin breeding as soon as it is physically possible is to die young, and never to achieve full strength. And in particular the strength expended on immature sex function seems closely connected with a low brain development. It is therefore a wholesome intuition amongst vigorous boys and girls to wish to remain *in statu pupillari* long after they have crossed the physical frontiers of manhood and womanhood. From the point of view of progress, the matter is of double importance, a prolonged infancy giving the brain opportunity to mature and allowing education, for which our brains (whether young or old) exist, a longer period in which to be our main business and concern.

And this again is something which all children can understand, in which all children are interested, and practically all are happier and clearer-minded for being told.

Perhaps, however, the most difficult thing remains to be said. Man has been described as a being built upwards. The brow of thought, the eyes of vision, the mouth of speech, the arms of action, and so down to the digestive and reproductive functions. The allegory has its significance. But no race could advance and survive that did not lift its sex with its own rise to higher and ever higher levels. If the best men and women had no innate urge towards reproduction, the propagation of the race would be left entirely to the lowest. Indeed, sex emotion necessarily grows as man grows, for, as his interests spread and deepen, sex, to keep its place, must itself become an ever mightier and loftier power within. It thus comes about that the greatest religious poem in any language is a poem telling how a woman led a man up through the ten heavens of mediæval belief to the threshold of God's immediate presence. It thus comes about that, of the two great idealistic movements of the Middle Ages, the movement for the conquest of the Holy Land for Christians and the movement of Chivalry, it is the latter that, in virtue of its sex element, survives to influence our ideals to-day.*

Wherever we touch the heights of human thought and conduct, we are sure of being not far distant from the spreading shores of man's and woman's love for one another and their offspring. The future of the race depends on nothing more intimately than the conception that mankind cannot rise too high for sexual love nor sexual love be conceived too spiritually for practical life.

To teach, as children used to be taught, and as only too many in all classes are taught to-day, that the sex impulses are essentially base is to court misery and despair and tragic disaster. Boys and girls, men and women, finding (as they will find if they are not weaklings) that

*If any evidence of this were needed it lies in the fact that when, as a minor incident of the Great War, a Christian power conquered Palestine, its only idea was to restore it to the Jews! There is, indeed, something of chivalry here, but *nothing* of the Crusaders. To them such an idea would have been anathema.

it is too strong and everywhere present to be ruled out of their lives and thoughts, will lose either sincerity or self-respect, and, with these, only too probably, both hope and virtue. Even the halfway house that regards marriage as a second best, a kind of concession to human frailty, is to me a disastrous error. Only where the fertile love of man and woman is seen as the very best of all can any of life be seen aright or the torch of man's spiritual heritage be handed down to generations of children.

But in talking to older boys and girls of their mutual attractions, I have felt it necessary to urge that, while all attractiveness may be, or may lead to, good, we must approach the house of love as a thing to be entered at the top and not the bottom. The sensations may all be beautiful but they are necessarily personal and individual, while the life of the mind, as being necessarily something derived from and shared with others, is social. In other words, ideas are communicable, but actual sensations not, so that man is a social being in proportion as he is an intellectual one. The brain is the organ of communal existence, and speech, not sensation, is what makes us human. This is not to deprecate the sensational life, for it lies at the basis of all that the mind works upon, and the perfect union of man and wife must include it. But in seeking to *know* before we seek to *hold*, we insure ourselves in two incalculable life-blessings. We are cultivating the power of wide and happy companionship between the two halves of the human whole in a way that is dependent for its benefits on nothing but on common interests, on social enjoyments and on purposes that can be widely shared. And we are, moreover, preparing ourselves in the only way that offers hope of lasting happiness for that one adventure in which we seek not only to know but to have and to hold till death.

By setting the early association of boys and girls with one another and with

older men and women on a social plane, one is putting it into a region where it is possible, as it seems to me, to encourage it without limit or reserve, though not, of course, without judgment.

The social appeal, moreover, is probably the best and strongest for inducing boys to preserve their manhood unwasted and unsullied for its highest end, an end at once personal and social. While with girls the same appeal may bring home to them the incalculable importance of not stooping to "play" their lower, their bodily, their purely personal attractiveness. All these will be there, but they will be in their right place, mainly subconsciously felt and incidental to an intercourse and play of mind and heart that is something more than personal. And the *subconscious* effects of bodily presence and even contact in social activities is almost always beneficial to both.

Lastly, in the great matter of the choice of a life-companion, the social nature of the act is all-important. There can be no true choice that has no basis of friendship. Moreover, the choice of life-loves from a society of many friends must mitigate one of the tragedies inevitable to a rising society. It may be that the higher our ideal of marriage the more reasons there will be for not marrying. But even if this is counteracted, as one hopes, by other factors, the fact remains that where choice is free *all* cannot be chosen. And as the advance of the race depends on the extension of our opportunities and our wisdom in choosing, and as sex choice is the most fundamental to happiness of all, those men and women who remain celibate because choice and opportunity did not coincide are the priests and vestals of the race. And if wedded loves are summits rising from, and founded upon, the tableland of friendship, even those who may not dwell on the peaks will dwell among them.

Psychological Types

A lecture delivered at Montreux, Aug., 1923

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OF ancient origin indeed are the attempts to solve this problem. Some have sought, on the one hand, to bring together into definite categories the manifold differences of human individuals, and on the other to break through the apparent uniformity of all men by a sharper characterization of certain typical differences. Without caring to go too deeply into the history of the development of such attempts, I would like to call attention to the fact that the oldest categories known to us have originated with physicians, most especially with Claudius Galen, the Greek physician who lived in the second century after Christ. He distinguished four fundamental temperaments, the sanguine, phlegmatic, choleric and melancholic. But the basic idea of this differentiation harks back to the fifth century before Christ, to the teachings of Hippocrates, who described the human body as composed of the four elements, air, water, fire and earth. Corresponding to the elements there were to be found in the living body, blood, phlegm, yellow and black bile, and it was Galen's idea that by reason of the unequal mixture of these four factors, men could be separated into four different classes. Those in whom blood predominated were sanguine; those having relatively more phlegm were designated as phlegmatic; when yellow bile prevailed the temperament was choleric; and those under the sway of black bile were melancholic. As our modern speech attests, these differentiations of temperament have become immortal although their naïveté as physiological theory has long since been apparent.

Without a doubt Galen deserves the credit of having created a psychological classification of human individuals which has endured for two thousand years, a

classification which rests upon perceptible differences of emotionality or affectivity. It is interesting to note that the first effort towards a classification of types concerns itself with the emotional behaviour of men, manifestly because it is the play of emotion involved which forms the most frequent and obviously striking feature of any behaviour.

But it is not in the least to be supposed that affect is the only thing characteristic of mankind; one can expect characteristic data from other functions as well, it being only necessary for us to perceive and observe the other functions with the same clearness we lend to affect. In the earlier centuries, when the concept "psychology" as we employ it to-day was, so to speak, entirely lacking, the other psychological functions were veiled in darkness, just as to-day they appear to the great majority of people as scarcely discernible subtleties. Affects reveal themselves readily to superficial observation and the unpsychological man, that is he to whom his neighbour's psyche is not a problem, contents himself with such an observation. It suffices him to observe affects in others, but if he sees none, then the other person becomes invisible to him because aside from affects it is impossible for him to read anything in another's consciousness. In one word he is blind to the other functions.

The primary condition which permits us to discover in our fellow men functions other than affects, is obtained when we ourselves pass from an unproblematical into a problematical condition of consciousness. By "unproblematical," as I use it here, I mean the instinctive attitude towards life as exemplified by the primitive, while by "problematical" I understand a state of mind in which the easy, "taking-things-for-granted" atti-

tude has passed over into one in which a certain amount of psychological tension exists. In this latter state our neighbour steps out of his invisibility and becomes a factor with which we have to grapple consciously. Resuming the thread of the argument, in so far as we judge others only by affects, we show that our chief and perhaps only criterion is affect. That means then that this criterion is valid also for our own psychology, which is equivalent to saying that our psychological judgment altogether has no objectivity nor independence but is a slave to affect. This is in fact a truth which holds good for the majority of people, and upon this fact rests the psychological possibility of a murderous war and its ever probable recurrence, optimistic blindness to the contrary notwithstanding. It must be so as long as a man judges those on the "other side" by his own affect or emotion. I call such a state of consciousness unproblematical because manifestly it itself has never been looked upon as a problem; there is no sense of inadequacy or mal-adaptation to the facts involved. It only becomes a problem when doubt arises as to whether the affect, that is, one's own affect, offers a satisfactory basis for forming psychological judgments. We cannot deny the fact that we ourselves are always inclined to justify ourselves to anyone who wishes to hold us responsible for an emotional act, by saying that we acted only on the spur of feeling, and that we are not generally nor always as we were at that moment. When it concerns ourselves we are glad to explain affect as an exceptional condition of lessened accountability, but we are loath to make this allowance for others. But even if it is only an effort not altogether admirable perhaps, towards exculpating the beloved *ego*, still in the feeling of justification that such an excuse brings there lies a positive element, namely the attempt to separate oneself from one's own affect, and thereby also to distinguish one's fellow man from his affect condition. And even if my excuse is only a subterfuge, still it is an effort to cast a doubt

on the validity of affect as the sole index to personality, and an effort, furthermore, to make myself aware of other psychological functions which are just as characteristic of the self as the affect, if not indeed, even more so. Whoever judges us by our affect is readily accused by us of lack of understanding, or worse still, of being unjust. But that puts us under the obligation of not judging others by affect.

The primitive unpsychological man, looking upon affect in himself and others as the only essential criterion, in order to avoid the act of false judgment, must develop in himself a problematical condition of consciousness, that is to say, he must reach a condition in which together with the affect yet other factors are recognised as valid. In this problematical condition a paradoxical judgment is formed, that is, one says, "I am this affect," and "I am not this affect." This antithesis forces a splitting of the ego, or better said, a splitting of the psychological material which makes up the ego. In that I recognise myself just as much in my affect as in something else that is not my affect, I differentiate between an affect factor and other psychological factors, and in doing this I force the affect to descend from its original heights of unlimited power and make it take its place as one psychological function among others.

Only after having gone through such a process and after acquiring thereby the power to discriminate between various psychological factors in himself, is a man placed in a position to summon other criteria than affect in his psychological judgment of others. In this way only can there develop a really objective psychological critique.

That which we call "psychology" to-day is a science which is possible only on the basis of certain historical and moral conditions, conditions which have been created by Christian education covering nearly two thousand years. A saying such for example as, "Judge not that ye be not judged," has through its religious connotation created the possibility of a

volition which, in the last resort, strives toward a simple objectivity of judgment. And this objectivity not being merely an attitude of disinterestedness towards others, but resting as it does on the fact that we wish others to benefit by the fundamental principles by which we excuse ourselves, this objectivity then, is the basic condition leading us to a just evaluation of our fellow men. You wonder, perhaps, why I dwell so emphatically on the point of objectivity, but you will cease to wonder if ever you seek to classify people in practice. A man of outspoken sanguine temperament will tell you that taken fundamentally he is deeply melancholic; a "choleric," that his only fault consists in his having always been too phlegmatic. But a division of people, in whose validity I alone believe, is about as helpful as a universal church in which I am the sole member. We must therefore find criteria which are accepted as binding not only by the judging subject but also by the judged object.

Quite in contrast to the old classification according to temperaments, the problem of a new division of types begins with the express convention neither to allow oneself to be judged by affect, nor so to judge others, for no one can or will finally declare himself identical with his affect. Using affect as the point of departure therefore, there can never be brought about a general reciprocal understanding such as science represents. We must then look about us for those factors which we call upon when we excuse ourselves because of an emotional act. We say, perhaps, "Granted that I have said this or that in a state of affect, naturally that was an exaggeration and I had no evil intentions. As a matter of fact what I really think is thus and so, etc." A very naughty child having caused his mother painful anxiety, may say, "I didn't intend to do it. I didn't intend to hurt you, I love you very much."

Such explanations bespeak the existence of a personality other than that appearing in affect. In both cases the

affect personality appears as something inferior which has spread over and clouded the real ego. However, the personality revealed in such an affect is often a higher and a better one, whose heights one cannot, unfortunately, sustain. There are well-known instances of generosity, altruism, sacrifice and similar "beautiful gestures," for which, as an ironical observer might spitefully remark, one does not care to be held responsible—perhaps a reason why so many people do so little good.

But in both cases the affect obtains an exceptional condition whose qualities are either presented as invalid for the "real" personality, or else not convincingly connected with it as lasting attributes. What is this "real" personality then? Manifestly it is partly that which one distinguishes in oneself as separate from affect, and partly that of which one is stripped by the judgment of others as non-essential. Since it is impossible to deny that the condition of affect belongs to the ego, it follows that the ego is the same in affect as in the so-called "real" condition, although in a different attitude towards the existing psychological facts. In affect the ego is unfree, driven, that is, in a state of compulsion. Over against this, the normal state is understood as a condition of free choice, of disposability of one's psychical forces; in other words, the condition of affect is unproblematical, while the normal condition is problematical, recognizing, as it does, the existence of a problem to be resolved and at the same time containing the possibility of a free choice of action in regard to the problem. In this latter condition an understanding can be effected, because in this condition and in it alone, is to be found the possibility of the recognition of motives and self-knowledge. Discrimination is indispensable to knowledge. But discrimination means the splitting up of the content of consciousness into distinguishable factors.

Therefore, if we wish to define the individuality of a man in terms that will satisfy not only our judgment but also that of the judged object, then we must

make our point of departure that condition or that attitude, which is felt by the object to be a conscious, normal state of mind. Therefore, also, we must concern ourselves chiefly with conscious motives while we abstract from the situation our own arbitrary interpretations.

If we proceed in such a way we will discover after a time that in spite of a great variety of motives and tendencies, certain groups of individuals, characterized by an obvious conformity in their manner of motivation, can be separated from one another. For example, we will come upon individuals who find themselves actuated in all their conclusions, apperceptions, feelings, affects and actions, chiefly through external factors, or at least the emphasis is laid on the latter whether causal or final motives are in question. I will give some illustrations of what I mean. St. Augustine says, "I would not believe in the Evangils if the authority of the Church did not compel me." A daughter says, "I could not think something that would be displeasing to my father." A certain person finds a modern piece of music beautiful because everybody else professes to find it beautiful. Cases are not infrequent in which a man has married in a way pleasing to his parents, but very much against his own interests. There are people who can make themselves absurd in order to amuse others; in fact, they may even prefer to make butts of themselves rather than remain unnoticed. Many people have in all their reactions but one consideration in mind, namely, what others think of them. Someone has said, "One need not be ashamed of something nobody knows about." There are those who can only realize happiness when it excites the envy of others; there are individuals who wish for troubles and even make them for themselves in order to enjoy the sympathy of their fellow men.

Such examples could easily be multiplied indefinitely. They point to a psychological peculiarity which is to be sharply distinguished from another

attitude, determined, in contradistinction to the former, chiefly by inner or subjective factors. Such a person says, "I know I could give my father the greatest pleasure if I did thus and so, but none the less I have a different idea about it"; or, "I see that the weather is vile but none the less I shall carry out the plan I made yesterday." Such a man does not travel for pleasure, but in order to carry into action a preconceived idea. A man may say, "Apparently my book is incomprehensible, but it is perfectly clear to me." One can also hear it declared as a man once actually did say, "The whole world believes I could do something, but I know absolutely that I can do nothing." Such a man can be so ashamed of himself as not to dare to mix with people. Among persons such as these, are to be found those individuals who can only experience a happiness when they are sure that no one knows anything about it, and to these people, a thing is disagreeable just because it is pleasing to everybody else. Good is sought as far as possible where no one would think it could be found. At every step the agreement of the subject must be obtained, and without it nothing can be undertaken or carried out. Such a one would say to Augustine, "I would believe in the Evangils if the authority of the Church did not coerce me to it." His constant effort is towards showing that everything he does is on his own decision and from his own conviction, never because of being influenced by anyone, nor for the purpose of pandering to any person or opinion.

This attitude then characterizes a second group of individuals who derive their motives almost exclusively from the subject, from the inner necessities.

Finally there is a third group in which one can hardly say whether the motivation is derived from within or without. This group is the most numerous, and embraces the less differentiated normal man who is normal partly because he brings to focus no exaggerations, and partly because he is not under the necessity of exaggerating. The normal

man, according to definition, is influenced in equal measure from within as from without. He makes up, as has been said, the widely inclusive middle group, on the one side of which appear those individuals who are chiefly determined in their motivation by the outer object, and on the other those who respond in the majority of cases to the demands of the subject. I have designated the first group as extraverts, the latter as introverts. These terms scarcely need special elucidation since from what has been said, they are self-explanatory.

Although there are without a doubt individuals in whom one can recognize the type at a first glance, for the most part, this is by no means the case. As a rule only careful observation and a weighing of the evidence permits a sure classification. Clear and simple though the fundamental principle of the two opposing attitudes may be, nevertheless their concrete reality is complicated and obscure, for every individual is an exception to the rule. Therefore one can never give a description of a type no matter how complete, which applies to more than one individual despite the fact that thousands might, in a certain sense, be strikingly described thereby. Conformity is one side of a man, uniqueness is the other. The individual psyche is not explained by classification, yet at the same time through an understanding of the psychological types, a way is opened to a better understanding of human psychology in general.

The differentiation of the types begins often very early, so early that in certain cases one must speak of it as being innate. The earliest mark of extraversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects and especially to his effect upon them. Shyness of objects is slight; the child moves and lives, in and with them. He makes quick perceptions but in a haphazard way. Apparently he develops more quickly than an introverted child since he has less inhibition and, as a rule, no fear. Apparently, too, he feels no

barrier between himself and objects, and therefore can play with them freely and learn through them. He gladly pushes his undertakings to an extreme and risks himself in the endeavour. Whatever is unknown appears alluring.

Reversing the picture, one of the earliest marks of introversion in a child is a reflective, thoughtful manner, a pronounced shyness, even anxiety towards unknown objects. Very early there appears also a tendency towards self-assertion in relation to the object, and efforts to master the latter. Whatever is unknown is regarded with mistrust. Outside influence is, in the main, met with emphatic resistance. The child wants his own way and under no circumstances does he wish to submit to a strange rule which he cannot understand. When he asks questions, it is not so much out of curiosity or desire for sensation, but because he wants names, meanings and explanations that offer him a subjective assurance over against the object. I have seen an introverted child who made her first efforts to walk only after she was familiar with the names of all the things in the room with which she might come in contact. Thus very early in an introverted child can be noted the characteristic defensive attitude which the adult introvert shows towards the object, just as in the case of the extraverted child one can observe very early a marked assurance and enterprise, and a blissful trustfulness in his relations with objects. This, then, is the basic characteristic of the extraverted attitude: the psychic life is displayed, so to say, outside the individual in objects and relationships to objects. In especially marked cases there occurs a sort of blindness for one's own individuality. Just reversely to this, the introvert always conducts himself towards the object as if the latter possessed a superior power over him against which he had to steady himself.

It is a sad but none the less uncommonly frequent fact that the two types are constantly conflicting with one another. This is a fact which will

immediately come to the notice of anyone who investigates the problem. It originates from the circumstance that the psychical values are localized exactly oppositely. The introvert sees everything which is of any value to him in the subject, the extravert, on the other hand, sees it in the object, but this dependence upon the object seems to the introvert a state of great inferiority, while to the extravert the inferiority condition lies in an unmitigated subjectivity, and he is able to see nothing in such an attitude save infantile auto-erotism.

There is small wonder, then, that the two types combat one another, a fact, however, which in the majority of cases does not prevent a man from marrying a woman of opposite type. Such marriages are very valuable as psychological symbioses so long as the partners do not seek to be "psychologically" understood by one another. But such a phase belongs to the normal phenomena of every marriage, in which the couple has either the necessary leisure, or the necessary urge to development, or both indeed, together with the needful amount of courage to risk breaking up the marital peace. If, as was said, circumstances favour it, this phase enters quite automatically into the lives of both types, and for the following reasons: the type is a one-sidedness of development; the one develops only his outer, and neglects his inner relationships, while the other grows subjectively only and remains at a standstill with respect to external factors. But in time there arises a necessity for the individual to develop that which, previously, he has neglected. The development occurs in the form of a differentiation of certain functions, and because of their importance for the type problem, I must now take up the question of these functions.

The conscious psyche is an adaptation—or orientation—apparatus, consisting of a number of psychic functions. As such fundamental functions one can designate sensation, thinking, feeling, and intuition. Under the heading sensation, I wish to include all apperception by

means of sense organs; by thinking I understand the function of intellectual cognition, and the forming of logical conclusions; feeling is a function of subjective evaluation, and intuition I hold to be apperception by an unconscious way, or the perception of an unconscious content.

These four fundamental functions appear to me, as far as my experience reaches, to be sufficient to express and represent the ways and means of conscious orientation. For a complete orientation of consciousness all the functions should co-operate equally; thinking should make cognition and the forming of judgments possible; feeling should say to us how and in what way a thing is important or unimportant for us; sensation by means of sight, hearing, taste, etc., should enable us to perceive concrete reality; and finally intuition should permit us to guess the more or less hidden possibilities and backgrounds of a situation, because these hidden factors also belong to a complete picture of a given moment.

But in reality it is seldom or never that these fundamental functions are uniformly developed and correspondingly under voluntary control. As a rule one or the other function is in the foreground, while the others remain in the background more or less undifferentiated. Thus there are many people who restrict themselves chiefly to a simple perception of concrete reality without reflecting much about it, or taking into account the feeling values involved. They bother themselves little about the possibilities which lie hidden in a situation. Such people I describe as sensation types. Others are exclusively influenced by what they think and simply cannot adapt themselves to a situation which they cannot comprehend intellectually. I designate such people thinking types. Again, there are others who are guided in everything wholly by their feelings. They merely ask themselves if something is acceptable or the reverse, and orientate themselves by their feeling impressions. These are the feeling types. Finally, intuitives concern themselves neither

with ideas nor with feeling reactions, nor yet with the reality of things, but give themselves up wholly to the lure of possibilities and abandon every situation where no further possibilities are scented.

These types present a different kind of one-sidedness, but one which is complicated in a peculiar way with the generally extraverted and introverted attitudes. Just on account of this complication I was forced to mention the existence of these function types, and bearing it in mind, let us return to the question outlined above, that is, the one-sidedness of the extraverted and introverted attitudes. This one-sidedness would indeed lead to a complete loss of balance if it were not psychically compensated by an unconscious counterposition. The investigation of the unconscious has revealed the fact, for example, that in the case of an introvert, together with his conscious attitude, there is an unconscious extraverted attitude which automatically compensates his conscious one-sidedness.

Confronted with a given individual, one can, of course, surmise intuitively the existence of an intro- or extraverted attitude in general, but an exact scientific investigation cannot content itself with an intuition, but must turn to the actual material presented. It is then revealed that no person is simply extraverted or introverted, but that he is so in the form of certain functions. Let us take, for example, an intellectual type; most of the conscious material which he offers for observation consists of thoughts, conclusions, deliberations, as well as actions, affects, feelings and perceptions of an intellectual nature, or at least directly dependent on intellectual premises. Thus we are enabled to understand his general attitude from the peculiarity of this material. On the other hand a feeling type will offer an entirely different material, that is, feelings and emotional contents of all sorts, thoughts, deliberations and perceptions dependent upon emotional premises. Therefore, only by reason of the peculiar nature of his feelings will we be

in a position to say whether this individual belongs to this or that general type. For this reason I must again mention the function types, because in individual cases, the extraverted and introverted attitudes can never be demonstrated as existing *per se*, but appear as the characteristics of the dominating conscious functions. Similarly, there is no attitude *per se* of the unconscious, but only typically modified forms of unconscious functions, and only through the investigation of the unconscious functions and their peculiarities can the unconscious attitude be scientifically determined.

One can scarcely speak of typical unconscious functions, although in the economics of the psyche one should attribute a function to the unconscious. I think it is wise to express oneself cautiously in this respect, and therefore I would rather not assert more than this, namely, that the unconscious as far as we can now see, has a compensatory function in relation to the conscious. What the unconscious is, in and for itself, it is idle to speculate. It is according to its very nature beyond our knowing. We merely postulate its existence out of its so-called products such as dreams and the like. It is an assured finding of scientific experience that dreams for example, almost invariably have a content, which can act as an essential corrective of the conscious attitude. From this comes the justification of speaking of a compensatory function of the unconscious.

Together with this general function in relation to the conscious, the unconscious contains also functions which under other circumstances can become conscious as well. The thinking type, for example, must necessarily always suppress and exclude feeling since nothing disturbs thinking so much as feeling, and, reversely, the emotional man must avoid thinking as far as possible, since nothing is more disastrous to feeling than thinking. Suppressed functions fall into the unconscious. Just as among the four sons of Horus only one had a human head, so with the four fundamental func-

tions, only one as a rule is fully conscious and so differentiated that it is free and subject to the direction of the will, while the remaining three functions are partly or wholly unconscious. By this "unconsciousness" I do not in the least mean that an intellectual, for example, would be unconscious of feeling. He knows his feelings very well, in so far as he has any power of introspection, but he gives them no value and allows them no influence. They manifest themselves against his intention; they are spontaneous, finally taking to themselves the validity consciousness denies. They are activated by unconscious stimulation, forming indeed, something like a counter-personality whose existence can only be divined through the analysis of the products of the unconscious.

If a function is in no sense under control, if it is felt as a disturbance of the conscious function, if now it comes forward whimsically, now disappears, if it possesses an obsessive character, or remains obstinately hidden when most wanted to appear, then it has the quality of a function rooted in the unconscious.

But such a function has still other noteworthy qualities; there is something unindividual about it, that is, it contains elements which do not necessarily belong to it. Thus for example, the unconscious feeling of the intellectual is peculiarly fantastic, often in grotesque contrast to an exaggerated, rationalistic, intellectualism of the conscious. In contrast to the purposefulness and controlled character of conscious thinking, the feeling is impulsive, uncontrolled, moody, irrational, primitive, archaic indeed, like the feelings of a savage.

The same thing is true of every function that is repressed into the unconscious. It stays there undeveloped, fused with other elements not proper to it, remaining in a certain primordial condition, for the unconscious is the psychical residue of undomesticated nature in us, just as it is also the matrix of our uncreated future. Thus the unevolved functions are always the fruitful ones, and so it is no wonder that in the

course of life the necessity comes about for a completion and change of the conscious attitude.

Together with the above-mentioned qualities, the unevolved functions possess yet another peculiarity, that is when the attitude of the conscious is introverted, they are extraverted in character, and vice versa; in other words, together they compensate the conscious attitude. One could expect, therefore, to discover in an introverted intellectual, extraverted feelings, and the idea was wittily expressed by such a type when he said, "Before dinner I am a Kantian, after dinner a Nietzschean." In his habitual attitude he is intellectual, but under the stimulus of a good meal a Dionysian wave breaks through his conscious attitude.

Just here we meet a great difficulty in the diagnosis of the types. The outside observer sees both the manifestations of the conscious attitude, as well as the autonomous phenomena of the unconscious, and he is embarrassed as to which to ascribe to the conscious and which to the unconscious. Under such circumstances the differential diagnosis can only be founded on a careful study of the material, that is to say, it must be discovered which phenomena proceed from consciously chosen motives and which are spontaneous; and it must also be determined which manifestations possess an adapted, and which an unadapted, archaic character.

It is now quite clear that the qualities of the conscious dominant function, that is, the qualities of the general conscious attitude, stand in strict contrast to the qualities of the unconscious attitude. Expressed in other words, it can be said that between the conscious and the unconscious there is normally an opposition. This contrast is not noted as a conflict, however, as long as the conscious attitude is not too remote from the unconscious attitude. But if the latter is the case, then the Kantian is unpleasantly surprised by his Dionysism because it begins to develop impulses that are far too unsuitable. The unconscious, in fact, if once brought into active opposition to the

conscious simply will not permit itself to be repressed. The conscious attitude then sees itself called upon to suppress the autonomous manifestations of the unconscious and thereby the conflict is staged. It is true that it is not particularly difficult to suppress those manifestations against which the conscious especially directs itself, but then the unconscious impulses simply seek other less easily recognisable exits.

Whenever such indirect safety valves are opened the way of the neurosis has already been entered upon. By analysis one can indeed make each one of these false ways again accessible to the understanding, and so subject to conscious repression, but their determining power is not thereby extinguished; it is merely pushed back further into a corner, unless together with the understanding of the indirect way taken by the suppressions, there comes an equally clear realization of the one-sidedness of the attitude. In other words, along with the understanding of the unconscious impulses there must come a change of the conscious attitude, because the activation of the unconscious opposition has grown out of this one-sidedness, and the recognition of the unconscious impulses is only of use when through it the one-sidedness of the conscious is effectually compensated.

But the changing of the conscious attitude is no small matter, for the sum total of a general attitude is always more or less of a conscious ideal sanctified by custom and historical tradition, solidly founded on the rock-bottom of innate temperament. The conscious attitude is always in the nature of a philosophy of life when it is not definitely a religion. It is this fact which makes the problem of the types so important. The opposition between the types is not only an external conflict between men, but also the source of endless inner conflicts; not only the cause of external disagreements and antagonisms, but also the inner instigation to nervous illness and psychic disorders. It is this fact also that forces us as physicians to widen progressively what was originally our purely medico-

psychological horizon to include within its limits not only general psychological view-points, but also questions of a more general, philosophical nature.

Within the necessary limits of a lecture, I am unable to present to you the extent of these problems in a thoroughly exhaustive way. I must perforce content myself with sketching out for you in general terms the main facts merely, and the implications of the problems involved. For all further particulars I must refer you to the detailed presentation in my book *Psychological Types*.

As a resumé, I would like to call to your notice the fact that each of the two attitudes of introversion and extraversion appears in the individual in accordance with the predominance of one of the four fundamental functions. Strictly speaking, in reality there are no forthright extraverts nor introverts, but extraverted and introverted function-types, such as thinking types, sensation types, etc. Thus there arise a minimum of eight clearly distinguishable types. Obviously one may increase this number at will if each of the function-types is split into three sub-groups, which empirically speaking would be far from impossible. One could, for example, easily divide the intellect into three well-known forms: first the intuitive, speculative form; second the logical, mathematical form; third the empirical form which rests chiefly on sense perception. Similar divisions could be carried out with the other functions, as for instance in the case of intuition which has an intellectual as well as a feeling side. With such a splitting up into component parts a large number of types could be established, each separate division being of increasing subtlety.

For the sake of completeness, I must also mention the fact that classification of types according to extra- and introversion, must by no means be looked upon as the only possible method. Any other psychological criterion could be equally well employed; it only appears to me that no other possesses so great a practical significance.

The Inter-Relation of Education and Neurosis

By Mary Chadwick

WHEN we have discussed the problem of the nervous child and its reaction to education, we have by no means exhausted the subject; there is another side to the question, equally, if not more important, the attitude adopted by education towards the nervous child. At the present time much is to be read and heard about Psychology: it is the latest form of that dangerous old game—fascinating because of its danger—playing with fire. Our curiosity has become thoroughly awake, we are greedy to learn about complexes and impulses, the Libido and the Unconscious. Curious or afraid as we were in childhood before the mystery of the Unknown, impelled by it yet fearful, this ancient attitude creates the investigator, to whom it presents no terrors but an attraction, or the person who shrinks from it as from an object to be avoided at all costs, lest it destroy him or his peace of mind.

For many years psychology remained an academic study, not to be found in any close proximity to daily life; it was first purely a technical subject, later it advanced to an experimental stage, and finally became an applied science. In the field of medicine, education and industry, its findings were correlated with already known facts, and to a great extent the alliance has revolutionised them. The secrets revealed by psychology have solved many problems which heretofore baffled those working at each separate science. The investigation of pathological cases has helped the understanding of more normal idiosyncrasies, which have been found to be merely slight forms of more serious mental derangements. Curative methods have been studied to find preventive measures. Books have

been written upon practically every aspect of psychology, that of the child and the adult, upon normal and abnormal development; only the attitude of the teacher and education respecting the pupils has obtained somewhat scanty attention.

We must not think of education as a process beginning only when lessons commence in the ordinary sense of the word. The education or training of the child began many years before, and laid the foundation upon which the scholastic structure will be built. The child's reactions to this early training are of the utmost importance, and the pertinent question arises concerning the impulses motivating the behaviour of these persons who attend to this first training. Everyone has gone through this stage of discipline and reacted differently to it. According to their reactions and how these were dealt with at the hands of the adult then in charge, depends their future attitude towards life and life's discipline; and still more important, the training which they will mete out to others in their care. Two decisive factors here come into play—identification and reaction-formation—the former the more simple form of behaviour where the child loving or hating, generally both, copies the educating person, adopts the same methods and does to others what was done to itself, or the reaction-formation in which the original desires and tendencies are repressed, and manifest themselves in their opposite form, often carried to an extreme.

When individuals have others in their care, all these tendencies manifest themselves in the methods they adopt; we may

see the first traces of identification showing itself should we watch the child loving or punishing dolls or toys in the same way as he or she is caressed or punished. Sometimes we hear the wish expressed to be grown-up and have a little child to treat as mother treats them, or that they and Mummy should change places, a still more clear expression of the wish. Unless we have a more than ordinarily penetrating knowledge of our own impulses and the motives behind them, so that we may be able to control them by this knowledge, which is to be gained only through a thorough psycho-analysis, the childish wish will certainly be put into operation at the first possible opportunity. Any child who is at hand will be pressed into the service to work off old impulses and wishes repressed in childhood, a disastrous occurrence for the child and a frequent cause of neurosis.

The attention concentrated during the comparatively few last years upon children's education has been a neurotic reaction rather than a healthy manifestation. It has been found that nearly every reactionary movement, which is taken up with marked fervour and enthusiasm, appeals not to the reason but to the emotions of its adherents because of repressed affect arising from unconscious unrealised wishes left over from childhood. The morbid precautions some mothers take that their children should never be thwarted or coerced, is but a reflection of the time when she herself deeply resented such treatment. Here we see an instance of identification with her own child, while in the instance of the strict mother who brings up her children after the rigid pattern of the last generation, an identification with her own mother. There is a growing tendency to seek for persons of more education and refinement to look after children's early years, but watching the results one is forced to wonder whether it has been satisfactory. Many have cultivated refinement and education at the expense of their nervous health. There is danger in a forcing-house production of either. Training schools and institutions that

turn out nurses or nursery-governesses in a few months, savour of the forcing-house. The old-fashioned nurse of a bygone day often had more years of experience than the modern nurse has of life itself. It would indeed be valuable could we make an investigation of the reasons why these girls take up their profession; in some way it is based upon the affects and emotions left over from their own childhood, together with identification and reaction-formation. Childhood, with its frequent misunderstandings and sorrows, is now regarded with sympathy, often with exaggerated sympathy, by the people who themselves suffered so much from the severity of their parents and teachers, and who through identification with their little pupils live their young days over again under happier conditions; but we find in this a tendency to exaggerate the sympathy into sentimentality.

The earliest ambition of the child is to attain all its wishes without effort; the condition before birth, and one to which there is always a wish to return when life becomes too difficult. The moment of birth brought the child face to face with reality and action, with independent effort and the need for taking up responsibility. Its respiratory and circulatory systems then became its own affair, even the obtaining of nourishment meant a certain amount of effort. One finds in the course of psycho-analytical investigation, people who are fixated at even this early level, who bitterly resent having been brought from prenatal comfort and shelter into the cold, unprotected atmosphere of the outside world; in these people all individual action and independence is distasteful; a protecting person must always be at hand who can be relied upon to cherish and aid. One finds others in whom the chief cause of the trouble was weaning; these may often develop various kinds of gastric disturbance as well as special character traits, such as an aversion to anything which can be regarded as a substitute, and the feeling of having been deprived of something to which they consider they have a

right. But the attitude of dependence is one which most readily fosters the wish to take up teaching as a career, especially where this can be carried out under any special system or in any given institution.

The most normal aim in life is to marry and have children; among those who do not are many who for various reasons dedicate their lives to the care of other people's children. Why they do so is the riddle of their unconscious minds. We often find that the girl who decides to take up the career of a teacher continues to train in her old school, or goes on to a training-school or college where her favourite or head mistress studied. We find school life thus assuming the place of home life, the sheltering body of the institution becoming identified with the original sheltering body where the girl began existence. The communal life of training-school or colleges leaves very little opportunity for individual development outside its own curriculum—this is more emphatic in the case of women than men, of course—and we find a conspicuous immaturity and attitude of dependence in these young persons who set out to instruct the young, an ignorance of the world and its ways. What happens next, when their training is at an end? They become once more absorbed into other institutions or schools, in a position of dependence, under men or women who are readily accepted, through identification, as fathers or mothers, and from whom advice or guidance is awaited upon all the affairs of life.

There are also other determining factors. The child, deeply afflicted with a sense of its own ignorance, delights in showing off any little item of knowledge it possesses to others still more ignorant than itself. It plays at school with younger brothers and sisters, dolls or pet animals taking the place of the class. This ripens into the wish to become a teacher when grown up, which may materialise into reality. But the true motive yet lies hidden. It was shown to me lately in an unmistakable way by a little girl patient in whom none of the other signs were wanting. She was devoted to her school teacher,

had been at her school five years, half her life in fact, and had gone there at the most significant time, when she thought her mother had deserted her by transferring all her affection and attention to a baby sister who had arrived, and the desire for knowledge, special knowledge, surged up in her. Where had mother got this baby, and could she have one, too? She asked both questions, but they were put on one side. The knowledge she craved was denied, and it had the result of checking all curiosity and capacity for learning. One thought and one only filled her mind, but unconsciously; she seemed always in a brown study, but did not know what was occupying her thoughts. The real wish remained submerged, but the other, to know more than other people, expressed itself in teaching the baby sister and longing some day to be a kindergarten teacher for children no older than five, the age she had been when her sister came.

This child was a striking example of one aspect of the desire to teach; another is shown in the opposite type, who wishes to be revenged upon others for the sufferings of his or her own early days. I found this clearly expressed in another patient of mine, who has become a schoolmaster, and by no means an unsuccessful one; but he does not, be it said, practise all his retaliatory and tyrannical impulses upon his young pupils.

In surveying these two types even as cursorily as we are forced to do in the small amount of space at our disposal, we may yet gain some little idea of the various emotions set free among the teachers and the taught. Normal children are not so much influenced by these tendencies on the part of their educators as the nervous ones, who are so much more on the increase; they being super-sensitive to all influences are essentially so to these. It is, moreover, an influence which has a cumulative effect, because the reaction of the nervous child adds fuel to the fire of the neurotic tendency in the teacher, in the same way as fleeing sheep are an irresistible stimulus to a dog with an inclination to chase them. A look of fear

on the face of the child, hesitation or a stammer, awakes the sadistic impulse of the teacher, and unaware of the motive behind the action, the child is held up to ridicule or bullied before the whole class, a procedure which I have known reduce a nervous, adolescent girl to a state verging upon insanity and leave the teacher, the head mistress of a large girls' school, triumphant at the success of her method of class-teaching.

Thus do the educators and their pupils act and react one upon the other. A knowledge of psychology which is but superficial and does not probe searchingly enough into the origin of the teachers' own motives and behaviour is a hindrance rather than a help. As a rule, lectures on the subject give the incentive to the educator to turn the scrutiny of this new knowledge upon the pupils rather than upon him or herself, putting them at the mercy of clumsy and amateurish psychological vivisection, an operation all who understand the severity of the process can but deplore.

Parents and teachers, however, would do well to consider who is the responsible person when a child is obviously becoming neurotic. Only comparatively recently the danger derived from persons known as "typhoid carriers," has been recognised (those who themselves have the disease but lightly, often unaware of the fact, yet who may nevertheless spread it in a most virulent form). It is now known that one finds an analogy in nervous conditions. As long as some persons can obtain the gratification necessary to their type, the neurosis remains in abeyance, or passes for a character fault or idiosyncrasy, yet, should this gratification suddenly be denied or unattainable, the latent neurosis then becomes manifest and the person breaks down with it. This gratification generally involves another person or persons, frequently a child; if so, the situation is very grave because the child cannot escape without assistance, and through being the victim of another's neurosis quickly develops a similar trouble. One finds, too, in the course of one's psycho-analytic practice

that occasionally the result of curing a child's neurosis is the signal for a nervous collapse on the part of the mother or person in charge. The influence of such a person is naturally a great hindrance to the cure of a nervous child; should treatment be suggested, it may be refused or prevented, stumbling-blocks are put in the way, or should it have been started it is broken off for some trifling reason, or still more disastrous and subtle, by tactless remarks the child is prejudiced against analyst or treatment.

Unrecognised neurosis is one of the most dangerous foes against which we must struggle to shield the children of to-day, if we want them to grow up psychologically healthy. In the educative methods of modern times, in their somewhat violent reaction to those of the previous generation, one cannot help becoming aware of the revolutionary spirit which is at the bottom of most reform, reaction which is no other than the manifestation of a neurotic tendency. In the present movement towards liberty, free time-tables and self-government, one sees a revolutionary spirit against parents and teachers, who compelled and enforced their methods on the last generation. But the change is being made so rapidly that one cannot but ask oneself whether the children can stand being the subjects of this reactionary experiment. Can the child in the tender years of his immaturity, who needs guidance and the wise guidance of those who have already gained an experience of life's difficulties, grapple with it single-handed without running the risk of being forced into a too rapid development. Maturity is the time when self-government should be attained; if we miss learning to endure the control of another in our youth, shall we ever be able to acquire it later, for we cannot go through life serving no will but our own; sooner or later we must learn the exceedingly hard lesson of obedience to another, and submit to it without the risk of the disintegration of our personality, such as might be the result should we only encounter this need for the first time when we are adult.

Book Reviews

The Effect of Bilingualism on Intelligence. By D. J. SAER. (Reprinted from the *British Journal of Psychology*); pp. 14; paper, Cambridge University Press.

The author's investigations extended over four years and concerned school-children and university students of Carmarthenshire, Cardiganshire, and Montgomeryshire. The subjects of the enquiry were either unilingual (Welsh or English) or, to a more or less extent, bilingual (Welsh and English). The tests imposed included the *Stanford-Binet-Simon* scale. The tests proved conclusively the superior intelligence of monoglot children from rural districts. This superiority persisted even through a university course.

Bilingual children from urban areas showed less marked inferiority, though tests for dextrality brought to light, even with these, evidence of mental confusion absent from urban monoglots.

The Daydream: A Study in Development. By GEORGE H. GREEN. Cloth. Price 6/- net. University of London Press.

Mr. Green's close examination of some hundreds of children's phantasies leads him to group them in three classes. He establishes conclusively the correspondence of these classes with certain well-defined stages in the physical and mental development of the child, stages which are divided from one another at certain *transition points*. The author's thesis is that the function of education being to control development, it is the teacher's business to adapt his teaching to the stage of growth reached by the child and marked by the type of daydream experienced at that stage.

As the exposition of a thesis, this book is very valuable, but it is probably most valuable for the light and inspiration it affords to teachers desirous of making education fit the child rather than making the child fit the education.

Mr. Green's analysis of the daydream is so sure and so clear that the reader can re-capture to some extent his own childhood—and for the teacher, what process can be more salutary? We feel that a generation of teachers, whose eyes Mr. Green had opened to the realities of the child mind, would do more for real education in ten years than all their predecessors have done during the past century.

Individual Psychology. By ALFRED ADLER. Kegan Paul, 18/- net.

Everyone knows that Adler, the disciple, broke away from Freud, the master. Freud said that sex was the main motive in behaviour; Adler said power was the main motive. Both are right and both are wrong. Neither touches the secrets of the soul.

For teachers, Adler's ideas are possibly more helpful than Freud's, for it is with the inferiority complex that we come most in contact in the classroom. This book is good, but it fails in this that it defines only. In the last chapter, "Demoralized Children," it tells of a boy of five who stole. It tells how the parents caused the stealing, but it does not say how to cure the boy. These analysts

seldom give a treatment, as Freud did in his analysis of "Little Hans." This book is much clearer than the previous one, *The Neurotic Constitution*.
A. S. N.

Individual Work in Infants' Schools. By J. M. MACKINDER. Educa. Pub. Co., 3/6.

This book should surely be an aid to teachers who wish to break away from formal class teaching. A detailed account is given of material which has been used for individual work, especially in reading and number. It is possible, however, that an unwary student of the newer way might lose sight of the child's personality in the maze of material and records which are suggested for use.

K. M. H.

The New Examiner. By PHILIP BOSWOOD BALLARD, M.A., D.Litt. Hodder & Stoughton, 6/- net.

We have ourselves used some of the tests included in this book and adapted others to the use of older pupils with excellent results: for the tests not only provide a searching examination of the stock of knowledge possessed by the pupil and an accurate standard of assessment, but they also bring fresh material to the pupil's ken and fresh stimulation to learning.

Valuable as the tests themselves are, the chief value of the book lies in the lucid explanation of the aims and methods of the reformed examinations. In showing how great a part the examiner's personality plays in the old type of examination, what uncertainty and confusion results therefrom, and the need for an objective standard of assessment of the intelligence and attainments of children, Dr. Ballard renders a signal service to education. His book will do a great deal to clear away the misapprehensions and prejudices at present besetting the field of experiment in this direction.

Bedales—a Pioneer School. By J. H. BADLEY, M.A., Headmaster. Methuen, 7/6.

Admirable! Readers, who come to this book, because it is the story of an experiment in education, or because it gives material for the psychology of co-education, will go away satisfied. Those, too, who have glimpsed some of the hideous possibilities of sex-war, will find here a means of preventing a catastrophe that undoubtedly confronts Western civilisation. Mr. J. H. Badley treats with delicate sympathy and the balanced judgment of experience the whole question of boy-and-girl friendship, and his conclusions are of great help to the grown-up spectator. "From such possibilities of friendship," he writes, "neither looked upon with suspicion nor left unaided, but treated with sympathy and common sense, comes the mutual knowledge without which there can be no real sympathy or respect between the sexes—the only firm basis for lasting comradeship, and for love when in due time it comes." We look for another work from the Headmaster of Bedales, in which without collaboration (good as this is) he will write out of the fullness of his experience of its successes and failures.

The Outlook Tower

SINCE we last wrote, the New Education Fellowship has been so active—the Editor's lecture tour in Sweden and Denmark, the Fellowship Conference in France, the Conference on New Education at the British Empire Exhibition, Dr. Jung's lectures on Analytical Psychology—that it is difficult to select from the mass of material that needs mention.

Sweden

The present moment is particularly opportune in Sweden for pressing forward the new ideals in education. For many years the boys' secondary schools have been under Government control, but almost all girls' schools have been private enterprises, supported by Government grants, but far less controlled in their experimental work than the boys' schools.

Recently the attempt was made, as part of a political move, to bring all the girls' schools under Government control. As the proposal included an increase in the size of classes and reductions in staff, this attempt was naturally resented by all concerned, and public lectures which draw attention to the principles of greater freedom and less standardisation in school affairs are particularly welcomed.

State Education

In all countries there is now a general desire for more State education which will give greater facilities to *all* classes of children. The State is beginning to realise its responsibility to its children. We must, however, try to organise the State systems of education so that they do not curtail the freedom to experiment. In the past it has been the private schools which have acted as experimental laboratories in educational method, their successes gradually being incorporated into State schools. There is a great danger to education in the rigidity which

tends to follow State controlled activities. Education is a natural process. Throughout the world of nature there are no two things alike; in a garden no flower finds its exact counterpart. It is only in machine-made goods that we are faced with the anomaly of things robbed of their individuality, each an exact copy of many others. Our education must not be machine-made: the minds of our children must not be clothed in State uniform. Schools must be allowed to develop along the lines of their own individuality, the children, the teachers, the traditions of the neighbourhood, all contributing, with many other factors which may help to give a particular line of interest or development to a school. Only so will our schools be centres of *life* supplying the needs of the myriad different types of humanity that pass through them.

In France we see the results of a uniform system of education. There are probably fewer experiments in education in France than in any other country. The minds of the children are treated as though all of the same pattern; the same examination results are demanded of all, and the young life of France is oppressed by its overloaded time-table of mental work which leaves no time for emotional or moral development.

A Model Elementary School

While in Sweden we visited a large co-educational school and several girls' schools, but what impressed us most was a large elementary school, the best we have seen in Europe. The buildings are most pleasing and money had not been spared either in building or in equipment. The school holds over 1,900 pupils, boys and girls, and sixty teachers. Not more than 30-35 children are in any class. There is a swimming bath, bathrooms, four fully-equipped

gymnasiums, a cinema, science laboratories, special rooms containing maps, charts, diagrams, specimens, etc., for use of the teachers, and sports rooms containing skis and other sports outfit for the use of the children. There is also a dental clinic with fully qualified dentist and three assistants in attendance, a large dining room and kitchen at which children obtain a cheap meal, and 350 children are served with free meals. The cost of the building was £250,000. Special classes are formed for the mentally backward, and there is an open-air department in charge of a doctor for tubercular and delicate children. Fifty per cent. of the children entering at the age of seven remain at school for eight years. In the seventh year the girls take domestic subjects, and those who stay until the eighth year devote two days per week to domestic subjects.

The craft shops are particularly interesting, especially one for the boys in their last two years of school life, completely fitted for metal work, with all necessary machinery. Most pupils take English as the second language, and the work in art, similar to that produced by Prof. Cizek's pupils in Vienna, is extraordinarily interesting. A teacher follows her class for four years, so that she is able to make a very thorough study of the individual children.

It is cheering to find a Government realising so practically the importance of providing such splendid opportunities for elementary education, and the only criticism one might make is that the numbers are far too large, involving much organisation. There seems a tendency to over-organise; there is too little freedom for individual development and experiment.

Lectures were also given at Upsala, Göteborg and Stockholm. The lectures were organised by teachers' associations, and much interest was displayed in the New Education movement.

New Education Magazine for Sweden

A small group of enthusiasts in Stock-

holm have launched a pioneer magazine, to represent the Scandinavian countries, which they hope later to incorporate in the New Education Fellowship movement.

A New School in Sweden

One of the group, Miss Edelstam, is making a new venture in the autumn at the Anna School, which she is starting at Eriksbergsgatan 15, Stockholm. At first the school will take girls from 9 to 11 years of age, but later will accept older and younger pupils. The school will be based upon the new methods in education, and will especially seek to develop the *whole* nature of its pupils.

Denmark

From Sweden we proceeded to Denmark, where our friends had organised a week-end Conference on the New Education. The recent history of education in Denmark is very interesting.

Shortly after Denmark's reverses in war, two great apostles of education arose in 1860, namely Gruendtvig and Kold, who founded the free school movement for adult education, which developed into the high school movement, and, throughout the rural districts of Denmark, provides for the country children a very free and co-operative education. It is held by many that this educational movement laid the foundation of the present commercial prosperity of Denmark—a prosperity based on co-operation.

During later years the State school system has become dominant and there has been a tendency to the usual rigidity and standardisation.

Our Conference brought together the State school and High school teachers, and much praise should be given to Dr. S. Nasgaard and Mr. G. J. Arvin for their excellent organisation; 600 to 700 teachers, inspectors, professors and educational authorities from all over Denmark were present.

A very pleasant feature was the singing of songs by the High school teachers wherever they met, at the beginning and

end and sometimes in the middle of their meetings. The songs were well known to all their colleagues in the room, and the spontaneous outburst of song produced a delightful atmosphere of harmony and comradeship among the audience.

The enthusiasm displayed at the Conference was very remarkable, and the lectures and discussions reached a high point of intellectual interest. Among the speakers was Prof. Peter Petersen, from Jena, who spoke on the Hamburg schools. Dr. Rotten, editor of the German edition of *The New Era*, spoke on the Youth Movement in Germany, and several Danish teachers gave accounts of educational experiments.

Perhaps the outstanding characteristic of Denmark is the warmth and sweetness that lives in the hearts of its people.

International People's College

We visited the International People's College at Helsingor—a very valuable piece of international work. Students from all nations gather there for study at very low fees.

New Education Conference in France

After a short Easter break we attended the week-end Conference at Château de Villebon, Palaiseau, near Paris, organised by Dr. Adolphe Ferrière, editor of the French edition of *The New Era*. The Château de Villebon is the home of l'Ecole de l'Ile de France, one of the few experimental schools in France, which is described in a special article in this number. The lecturers included M. Georges Bertier, of l'Ecole des Roches; Dr. Allenby, Mdme. Jouenne, Dr. Decroly, and, of course, our colleague Dr. Ferrière. The sessions were chiefly concerned with the discussion of the psychological problems involved in the New Education. Every meeting was opened by music, and we had a great artist among us, Mr. Bilinsky, a master of the 'cello.

The great difficulty in the way of experimental work in France is the rigid official curriculum involving an

enormous amount of instructional work, which leaves little time for real education.

Co-education is forbidden by law, as it is supposed to be unsuited to the Latin temperament. The predominance of intellectual studies is partly due to the fact that the French parents, on the whole, are not in favour of boarding schools, and prefer to look upon the school as a centre of *instruction* only, the home being the centre of the other factors in education. This idea would be good if properly carried out, but in so far as the children have such over-loaded timetables there is little time left for all-round development of their natures.

One cannot help feeling that co-education would be possible in France provided the conditions were carefully planned, the right staff selected, the children accepted sufficiently young, and, above all the right attitude obtained from the adults towards the experiment. One hopes that soon someone will be found who will venture on such a school and carry it through successfully.

The experimental schools, l'Ecole des Roches, College de Normandie, and the Ecole de l'Ile de France are very much to be admired for their brave pioneering. They are, however, for boys only, and nothing of the kind has been started for girls.

After the Villebon Conference Dr. Ferrière and I lectured in Paris and I also visited the open-air school of Mdme. Jouenne. This is a very interesting social experiment under Government control. Through the devoted self-sacrifice of Mdme. Jouenne and her staff, not only are the children given an open-air education, but a close link is kept with the parents, and much is done in times of need to help the various families. Mdme. Jouenne very truly holds that you cannot really educate a child unless you know his home environment and secure some measure of co-operation between the home and school. Again, this school is only for boys, and suffers badly through lack of equipment, and would be greatly helped

if some kind fairy godmother could give a piano or gramophone, or tools for manual occupations. Lack of equipment has, however, developed a high degree of ingenuity in the teachers for the provision of materials for handwork.

British Empire Exhibition Conference on New Education

The above Conference was a great success. The audience is to be particularly congratulated for avoiding the interests of the Exhibition itself and wending their way to the Conference Hall. Lectures were given by Dr. C. G. Jung; Mr. John Russell, of King Alfred School Society; Mr. A. J. Lynch and Mr. T. Dean, exponents of the Dalton Plan; the Hon. Sir John Cockburn (Montessori Society), Prof. J. J. Findlay (representing Dalcroze Society), and a delightful lecture on the League of Nations was given to a band of school children by Mr. F. J. Gould. Miss M. Gullan gave an address, delightfully illustrated by herself, on "The Speaking of Poetry." Among the Chairmen were Dr. C. W. Kimmins, Sir James Crichton-Browne, and Miss Alice Woods.

The real triumph of the Conference was the co-operation thus effected between various organisations representing different phases of the New Education. This was the first time they had banded together to present a synthetic plan of education from *Childhood to Citizenship*.

New Education Revolution

We hardly realise the silent revolution that is going on in Education, and how much the great pioneers have already affected the general educational movement. For instance, although the total number of Montessori schools may not be great, yet the principles that Dr. Montessori enunciates regarding education have had a profound effect upon the teaching of young children. Dr. Montessori, Prof. Dewey, Dr. Decroly have so influenced the education of young children that almost all infants are taught nowadays by individual methods.

The Dalcroze system of Eurhythmics has affected the whole of the physical training in schools, and many modifications have been introduced into the Swedish methods. Physical exercise is being viewed from the standpoint of the emotions and the mind as well as of the body itself.

Prof. Cizek is influencing art teaching as a whole, pleading for the freedom of the individual imagination, for the growth from imagination to technique as a natural process rather than the opposite way which has for so long hampered the budding fancies of the child.

The Dalton Plan, through Miss Parkhurst, is making itself felt in all types of schools, and individual study, as opposed to mass instruction, is quickly winning the hearts of pupils and teachers because it not only gives a new zest to study, but produces examination results (that *acid* test). There are, of course, many modifications of the Dalton Plan springing up on every side.

The reason that these new methods are living and forging ahead is that they are based on true psychological principles. The New Psychology is the life behind the forms of the New Education.

The New Psychology

The New Psychology, as we have said before, stresses the need for the study of the individual child because it has found that human beings belong to many differing types, and consequently it is folly to attempt to educate them all in the same way. The "naughty" child, the "bad" boy is the child for whom the right type of education has not been found. The delinquencies of youth are no longer considered the violation of a *moral* law, but rather the violation of a law of *health*. "Sin," so called, is pathological, needing expert help for its curing by those who understand and love the human heart in all its wayfarings. Our impositions, our canings and standings-in-the-corner at school, our birchings and imprisonments in the adult world, are all part of the same monstrous and

useless torture of lives that are already sick.

The New Psychology has shown us the need for a wide curriculum allowing many avenues of self-expression to aid the sublimation of the primitive, instinctive forces. The unconscious is equal in importance to the conscious, and it must be the aim of the teacher to maintain harmony between the conscious and unconscious of a child, in order that he may be able to bring through into the conscious the many rich impressions that are gathered in the unconscious.

Also we, of the old generation, must not seek to impose our idea of education upon the young. The teacher should try to contact the collective unconscious of her school or class and follow it, helping the children to build up the forms through which they tentatively seek their expression. Especially at this time when we are standing between the Old and the New Age should we be prepared to give up our traditional ideas and try to sense the new ways which only the young can indicate to us. In a school there should be a freedom which allows the collective unconscious . . . of the pupils to manifest freely and guide the teacher to a realisation of its aim.

Italy

In Italy the New Education movement is springing forward under the wise direction of Prof. Gentile, who has so amended the State regulations that the elementary schools are encouraged to experiment and are allowed to carry through their experiments for two years, after which results will be judged.

Spain

We heard recently from Señor José Castillejo, Prof. of Education in Madrid, of an interesting co-educational school in Madrid which should surely encourage France to give up the idea, that co-education is impossible in Latin countries! Although a Government school, all examinations have been abolished, intelligent tests and

general reports from the teachers being accepted by the universities in place of examination. The only condition imposed is that the pupils shall remain at the school until seventeen years. We hope to publish an article on this school later.

Dr. C. G. Jung and Analytical Psychology

Dr. Jung's lectures under the auspices of the New Education Fellowship were a great success. Perhaps the most important points stressed in these lectures were, first, that the individuality of the analyst is the most important factor in the work of analysis, and secondly, that theory, when once studied, should be put aside when the analyst faces a human problem. Each individual differs so widely from all others that no one case successfully analysed will fully interpret another. Dr. Freud believes that the root impulse of the human being is sex (sex understood in the widest possible way to include a range of activities not necessarily associated with the reproductive function, and therefore not generally associated with the word sex when used outside psycho-analytic parlance. It is the "Freudists" who have done so much damage in conveying the idea that Freud's term sex is used in the narrower sense. It is well to be clear upon this point by a study of *Freud's* writings before consulting the works of his many so-called interpreters).

Adler attributes the source of libido to the Will to Power. Dr. Jung widens out the conception by maintaining that libido is unlimited in its modes of manifestation. To quote Dr. Constance Long in her preface to *Analytical Psychology*, "He (Dr. Jung) agrees with Freud in regarding the neuroses to be the result of repression, but differs in his view as to the origin of repression. He finds this to lie not in sexuality *per se*, but rather in man's natural tendency to adapt to the demands of life one-sidedly, according to his type of mentality. The born extravert adapts by means of feeling, thought being under repression and relatively in-

fantile. The introvert's natural adaptation is by means of thought; feeling being more or less repressed remains undeveloped . . . this inequality operating in the unconscious, brings about a conflict, which in certain subjects amounts to a neurosis. . . . This view shifts the interpretation of repression on to a much more comprehensive basis than that of sexuality, although there can scarcely be a repression that does not include this instinct on account of its deep and far-reaching importance in man."

"Class" Education

We are sometimes faced with the problem that arises from the extended educational opportunities given to the "working classes." We are told that education will lead the young to seek entrance to the "professions" leaving the more uninteresting and unremunerative labours, such as factory and domestic work, uncared for. It may be that this impasse will arrive, and perhaps the quicker the better, for then we shall set about re-arranging our social organisation so as to provide more creative leisure for those undertaking the dreary and mechanical tasks than for those engaged in interesting pursuits. Dignity will have to be restored to labour of every kind. The dustman and the drain dredger will be honoured side by side with the sleek bank manager in a civilisation with sane values. When this time comes there will no longer be the lady in the drawing room boasting that her "man about the house" keeps himself and wife and five children on 25/- per week. "I have no idea how they do it, but they are perfectly happy, my dear. She is so clever with her needle, and makes all her little girls' frocks from my sons' cast-off shirts." This type of irresponsibility and inhumanity will either have to educate itself out of its stupidity or it will be broken by the forces of the New Age—as indeed it was broken before in the French Revolution.

It is our right education which will soon demand a new and better social

structure. It is not for the school only that we are working, but for the whole of life everywhere.

London Group of New Education Fellowship

The above Group was formed in May and will meet on the first Tuesday in every month at 6 p.m. at No. 11, Tavistock Square, W.C.1. Members of the Fellowship and their friends are welcome. The first meeting held on 3rd June was addressed by Miss Johnston, Principal of the Maria Grey Training College, on "The New Psychology and its application to the Child." It is the aim of the Group to invite experts to informal meetings, at which questions can be freely asked and discussion of difficulties encouraged.

We especially urge young parents to attend the meetings. They perhaps are not so tired of discussions on the child as teachers seem to be, and they have an even greater part to play in the future of education than the teachers. It is in the nursery that the child is marred or made. It is the parent who lays the foundations during the first three years of child life. The teacher can only build the superstructure, and this will be limited by the quality of the foundations. The teacher cannot build a palace of beauty upon instability and confusion caused by harmful influences that have preceded her work.

Editor's Visit to U.S.A.

By the time this number of our magazine appears I shall be in the States attending a Conference on New Education to be held at Greenwich, Connecticut, from the 4th July. If American friends should see this notice in time and wish to attend the Conference, will they please write to Dr. Fillmore Moore, 171, Lake Avenue, Greenwich, Conn., for full information. I shall probably lecture both before and after the Conference to educational associations, but time will be very short, as my stay lasts only from 24th June to 19th July.

B. E.

Santiniketan

(The Bolpur School and University of Sir Rabindranath Tagore)

By W. W. Pearson

I HAVE visited, both in India and in the West, many institutions which have a reputation for originality of ideas and ideals, and in every one of them I have seen that the source of that originality was the personality of the founder or head. Santiniketan (which well deserves its name "Abode of Peace"), the School of the Indian poet, is no exception to

Saint" implies), was pre-eminently a religious genius. Those who have read his Autobiography will realise how completely his life was always under the guidance of religious intuition and inspiration. He spent much of his life in practical work, it is true, but he also went off for months at a time to the Himalayas and other parts of India in



Santiniketan

this rule. It was founded by the Poet's father, the Maharshi Devendranath Tagore, as a religious retreat, and it has developed under the influence and inspiration of his distinguished son into a school and university which has now a world-wide reputation. In order then to understand fully the spirit of Santiniketan it is necessary first to realise the original purpose of the place.

The Maharshi Devendranath Tagore (as his title of "Maha Rishi" or "Great

search of peace and freedom of soul. It was on one of these journeys that he came to the wide open spaces round Bolpur, where he felt the peace of the Infinite and sat in an absorption of contemplation which lasted sometimes for days. So deeply did this place appeal to him that he decided to build an Asram, a kind of rest-house for the soul, where not only he, but all those who felt the need for solitude and peace, could come for meditation and religious study. The initial

inspiration of Santiniketan came then from a deep-felt desire for solitude and the tranquil freedom of contact with the Infinite, and visitors should not come there expecting to find in it merely a new experiment in education. But even those who come with only a curiosity of mind for discovering new educational ideas are nearly always impressed by a note of indefinable peace in the atmosphere which still persists, although the aims of the Asram now differ somewhat from the pur-

rather than a visitor to a School. This impression is never quite obliterated even after one has returned again and again to Santiniketan, and the last time I arrived after a long absence, I definitely chose the still hours near midnight for my return in order that I might breathe again that deep atmosphere of peace which I had experienced on my first visit. And I was not disappointed in my expectation, for just as the very stones of many ruins of old Abbeys or Monasteries



The Poet as Schoolmaster

pose with which it was founded by the Maharshi.

On my first visit to Santiniketan, which is one hundred miles from Calcutta, I left the station of Bolpur at sunset, and slowly made my way by bullock-cart across the intervening two miles of open country which lie between Bolpur and the School. As I entered the precincts of the Asram and passed under the arching trees which lead up to the imposing house built by the Maharshi, I felt that I was a pilgrim to some shrine

in England or France seem to emanate an ancient peace, so the surroundings of Santiniketan, with its silent trees at night lifting their branches to the stars, are filled with a tranquility which is not merely physical, but which seems to recall the intense concentration of the Maharshi's life of solitude and contemplation. This feeling is even more intense when, at a little distance from the numerous buildings of the School, one is able to look out, as the Maharshi did from the shade of the trees under which he sat,

and view the spacious stretches of the distant horizon towards the setting sun, or on a moonlit night to walk across the dreamlike solitudes of the surrounding plains. But this needs to be experienced rather than described, and only those who actually visit the Asram can appreciate its atmosphere and understand fully its fundamental and inner significance.

Let us now turn to a consideration of what has been added to the spirit of Santiniketan by the founder of the School and University, the Poet Rabindranath. Poetry, of course, has been added, but to those who have not lived there it may seem difficult to understand how poetry can be assimilated in the daily life of a School. In order to appreciate this it should be realised that Santiniketan is a Boarding School, and the boys and girls are all the time living in the atmosphere created by the outstanding personality of the Poet himself. But the mere presence of a poet would not be sufficient without the medium of music and song. Those who have experienced how the true appreciation of poetry is deadened in schools where it is taught in the old-fashioned way will wonder how the very inner spirit of poesy can be captured and transferred to the souls of the children. In Santiniketan this is easy simply because so much of Rabindranath's poetry has been set to music by the poet himself, and the boys and girls of the School are constantly learning new songs and hearing new music. For them poetry becomes a living and vitalising influence instead of a dull and arduous task. Caught in the meshes of music it becomes a harmonious part of their lives. The spread of song in the Asram has been made possible by the presence there of the Poet's nephew, Dinendranath Tagore, who combines a mastery of music with a marvellous memory. It is said that of the two thousand songs composed by Rabindranath, his nephew is able to sing more than the Poet himself, for the Poet's memory sheds his songs when he composes them as the leaves of autumn fall

in order to make room for the foliage of spring.

Through music, then, the poetry of Rabindranath has become a common possession of all the students and teachers of the Asram, and at morning and evening his songs are sung, so that the atmosphere becomes one of music. His plays, as well, are constantly being acted by the boys, so that his ideas are understood and appreciated in a way that could not be attained in any other way.

One great principle of education which the Poet believes in is that children learn best through the sub-conscious mind. When acting in a play the actors unconsciously assimilate the ideas underlying the plot, and so the author is able to spread his ideas without the learners being quite aware of it. This is, of course, Nature's own principle, and most modern methods of teaching languages, for instance, are based on it. Languages can best be taught not through Grammar, which deals solely with the conscious structure of a language, but through the direct method in which the child or student at once makes a use of the language which becomes part of the sub-conscious self. So with poetry, if a child can be made to feel the rhythm and music of the verse, there will be no need to teach the meaning of individual words or to explain the structure of individual phrases. The very music of the poem will find a response in the child's sense of harmony, and the sub-conscious rhythm of the universe will be revealed to him in the sound of the poetry, which will then become to him a thing of joy. But for this it is essential that the teacher also should feel that emotional ecstasy as he reads, for otherwise the joy cannot be communicated. This the Poet at Santiniketan possesses, and his evening readings of his poetry and plays are some of the rarest treats both for the teachers and the older boys. I know many boys who can repeat whole pages of Rabindranath's poetry learnt largely for the pleasure of the sound. Such education

is only possible where there is either a spontaneous joy of creative work or a ready emotional response to some deep feeling expressed by the teacher or some other person. The truth of this has been felt in certain classes in English in which dramas written by the children themselves have been acted.

There is also another principle which the Poet accepts and tries to follow as far as practicable in his Institution, and it is that instruction should be given only where there is a natural craving for it. In the words of a character in one of his novels: "To offer instruction on any problem before the mind itself has begun to question about it is exactly the same as to give food to eat before one is hungry—it only produces want of appetite or indigestion."

The application of this principle is best seen in the æsthetically creative subjects. There are no compulsory art or music classes, but these are perhaps the ones which are attended with the keenest interest. In art the method adopted is for the three or four artists who live at Santiniketan (and some of the most famous of Bengal's artists reside there) to paint their own pictures, those boys or girls (for the School is co-educational) who are interested in art being allowed to go to the Studio and watch them at their work. Those pupils who have an aptitude for art will not be content with only watching others working, but will want to try their hand at drawing and painting themselves, and in this way the art class is formed. Even in the class itself complete freedom of self-expression is encouraged, and Nandalal Bose, who is one of the teachers, does not permit himself to dictate to a pupil as to how he should express himself. He asks the boy to paint a picture, and when it is finished he discusses with him the result and makes suggestions as to practical methods of mixing colours and other points of technique. In music, also, only those students who have a taste for the subject are encouraged to take it up.

We may say, therefore, that in these

two important subjects the principle of freedom is applied fully. In other subjects it has not been found so easy to adopt a scheme of absolute freedom of choice to the individual child, but even in such subjects as languages and mathematics there is in much of the class work a spirit of free intercourse between many of the teachers and their pupils which would appear almost a lack of discipline to an old-fashioned teacher. Under the trees, in the early morning hours, groups of eager boys and girls can be seen gathered round a teacher and asking all sorts of questions with an unusual freedom, not only from behind the safe security of a wooden desk, but walking about and moving in the way that is not only natural to children, but essential to their healthy growth. Freedom, then, is the third great principle which is noticeable in the educational atmosphere of the Asram.

But, it may be asked, in what way are these principles applied to moral and religious instruction in this Institution? The Poet does not himself believe in any dogmatic teaching either of morals or of religion, and for this reason there are no regular classes in these subjects. Every week, it is true, there is a service in the Temple, a building open to the full light and air of heaven, with the sounds of the birds' songs mingling with the chanting of the boys. At this service the Poet generally gives an address, the nature of which often appears to be too high and difficult for children to understand. When it is realised that many of the ideas expressed in Rabindranath's volume *Sadhana* were first given to boys at these weekly services at Santiniketan Temple it will be understood that the religious teaching is not very simple. But at least it is not in any way dogmatic, and as for its apparent difficulty, the Poet in this matter also believes that children often understand intuitively what they cannot grasp intellectually, and he feels that the ideas which are heard at these services enter into the sub-conscious minds of his hearers and perhaps bear fruit in after

years more effectively than if they apprehended them intellectually at the moment of first hearing them.

Then, again, a time is set apart each morning and evening, at sunrise and at sunset, for meditation. For twenty minutes there is a period of complete silence, when the students (unfortunately the teachers have not imposed on themselves the same rule) sit on their individual mats, some under the trees and some in the open fields in front of the dormitories. Here under the quiet starlit sky of evening or in the fresh light of early dawn they have, at any rate, an opportunity for meditation and for realising the inner light which guides every man when he is sensitive to it. Although no subjects for meditation are suggested, the very habit of silence is of supreme value, and there are many students who, in after years, will find this habit of the greatest importance to them in their spiritual development. Certain Sanskrit mantrams are chanted by the boys as they meet together after meditation, and, with their minds in such a quiescent state, there is no doubt that the truths contained in these mantrams sink deep into their consciousness.

It should perhaps be explained, for those who may think our work is without difficulties, that although the Poet himself has from the very beginning of his School stood strenuously for the spirit of entire freedom, it has been sometimes difficult to bring us who are teachers to the complete realisation of the ideals of the founder. Practically every one of us teachers has been to some extent inoculated with the poison of the old systems. We are graduates of Universities and have been through the mill of the examination system, and even as late as this very year of grace 1923 quite a struggle took place for the abolition of a system of weekly examinations which had somehow crept into the curriculum of the School. The "old Adam" is strong in all of us, and it is sometimes hard for us not to impose upon the children over whom we have control

some of the so-called "discipline" of the older methods of education. There is also this unfortunate fact, namely, that boys are accepted at Santiniketan who are working for the Matriculation Examination of the Calcutta University. This compromise has, perhaps, been inevitable owing to the attitude of parents who seem incapable of recognising the benefits of any other system of education than that which has the stamp of Government approval upon it. Santiniketan has so far fortunately been able to avoid any affiliation to the Calcutta University, though the willingness to prepare some of its students for the Entrance Examination to that University bears in the eyes of some of us a strong resemblance to affiliation. We shall never be able to regard our scheme of education as entirely successful until we are able to carry out our own ideals right up to the highest University standard—until, in fact, we have a fully developed University of our own. In this the boys who have passed through the School could continue their studies without having to make use of a sterile system in which most of the drawbacks of the Universities of the West are evident, and which possesses practically none of their advantages. It is, therefore, a hopeful sign that the Poet has now started a University Department at Santiniketan in which students of the School may continue their studies. Already in one or two of the Departments of that University some of our own School students are studying, notably in the Art Section and in the Agricultural Department.

Viswabharati, as it is called, is a development of the School, and is intended to provide a centre of Culture where scholars of different nationalities and religions from the West and the East may meet together and study in an atmosphere congenial to true cultural progress. It is not intended to be merely a teaching University, but a centre of Research where the individuality of the student will be respected as deeply as that of the professors.

One Year's Experiment in Self-Activity at a New School in Switzerland

By Adolphe Ferrière

(Dr. of Sociology and Director of the International Bureau of New Schools)

IN September, 1920, Mlle. Lydie Hemmerlin, head of the New School at Bex in Switzerland, entrusted to me her youngest class (girls averaging 11 or 12 years) with the object of making experiments in self-activity ("Ecole active"). My aim was to establish a basis for a method suitable to the many State school classes by combining the methods of Dr. Decroly and Mme. Montessori.

This is not the place to speak of the method itself which I used. Readers of this magazine will moreover find it explained in my book which has recently appeared *La Pratique de l'Ecole active*¹ (The Practice of Self-Activity in School), which is the sequel to the two volumes of *L'Ecole active* (The School of Self-Activity) published in 1922 and now in their second edition. I will therefore speak principally of the distribution of the time among the different activities. Nevertheless, I would remind you that the three chief divisions of all study are:

- 1.—Observation and the collecting of facts and information.
- 2.—Their classification and their arrangement.
- 3.—Their elaboration (in the big note book of "lessons from life").

Children of this age belong to what I have called the age of monographs or age of specialised concrete interests. We started off by speaking of primitive man in general, and of the primitive people of the neighbourhood in particular, with a visit to the grottos and a perusal of Rosny's *Guerre du Feu*. From that arose two types of subjects:—

- 1.—Lessons from life: food, buildings, habitations, heating and lighting, defence, means of transport and man's occupations (raw materials, industries, commerce, social organisation), and
- 2.—The life of humanity at different epochs or the history of civilisation.

Right from the beginning of our work, after a half hour of collective conversation, each morning, I proposed private studies, with right of choice, specifying that if any one suggested others to me fitting into the general scheme of the subject, I should be quite willing to accept them. But I ought to state that my pupils, as yet, lacked ability and initiative and did not know how to work alone. I therefore spent much more time than I had intended on observation and investigation, all working together. Soon several children understood what we expected from them and threw themselves with interest into private work—designs, maps, editing from books. But the majority of the children did not know how to choose, and with these I continued class work, always aiming at making them independent, and giving them a method of work which would enable them to act without my help.

One of my collaborators was especially qualified for *observation*. We used to go one afternoon a week to visit mines, factories, workshops and stores in the vicinity. She directed also the children's manual work, design, woodwork, book-binding, gardening, collections, and occasionally an aquarium and vivarium. For my part I treated the same subject from the point of view of *association of ideas* in time and space: history and

¹Edition Forum, Neuchâtel, and from the author: Florissant 45, Geneva. 3/6.

geography of matter, animal, vegetable, and mineral and their utilisation by various means for man's need. My second collaborator guided the pupils towards self-expression. She had rather literary and lingual gifts, and busied herself with the problem of languages.

It is from this general situation—character and qualifications of the adults on the one side, and on the other side, interest of the pupils for the life of primitive peoples and the developments which have followed: lessons from life and history of civilisation—that our daily activities have arisen quite naturally. There were whole days of private work without collective conversation. There were also collective lessons which were spread over the whole of the morning because the interest of the pupils was awakened for this kind of activity, because they demanded it. But more often there was a collective lesson of varying length, followed by individual work. The collective lesson was started off sometimes by an occasional event (commemoration of an historical event, for example), sometimes a question put by a child gave rise to a digression, or frequently it was a child's reading, the outcome of his last private study. The mutual explanations furnished by the children or the teacher led either to the making of a record slip to be classified in one of the envelopes for this purpose, or to a résumé written on the blackboard and copied by all the children for their notebooks of "lessons from life," made up of an index cover into which one could introduce loose leaves.

Never has the activity, collective or individual, led to voting. More often than not, we adults divined whether a particular kind of activity was enjoying general favour or, on the contrary, had lasted long enough and was in danger of getting wearisome.

We then proposed the kind of activity or a subject which seemed to us to be fitting, and the pupils in most cases agreed. In confirmation of what I had foreseen, the share allowed to private work

(work decided in common and chosen from among a certain number of suggested subjects, or quite free work) increased still more, while the proportion of time given up to collective conversation or to résumés done together diminished.

Almost every week we dealt with questions connected with the syllabus of lessons from life—occasional lessons unfolding themselves according to the table of contents of the exercise book which we were filling—and historical questions. Spontaneously, without being intentionally decided in advance, some lessons from life lasted a week, whilst the following week saw history lessons in the majority.

The best pupils ended by preferring individual work and private conversations with the teacher, for the hours spent in the preparation or revision of their work were among those most productive of joy and of spiritual growth.

In conclusion I will say this: it is necessary, at least at the beginning, to make compulsory to every one a certain minimum of time ($1/5$ perhaps, or even $1/3$) for class work (observation, association, self-expression, in definite written résumés) and a certain minimum for private work. These compulsory lessons and studies, willingly accepted by everybody, have the advantage of supplying new pupils with a method of work and of preventing children little gifted with initiative from failing to reach the standard that can legitimately be expected from their efforts. In reality, cases of disorder of the mind or absence of all effort are found, above all, among children of rich families whose initiative faculty has been atrophied.

However, with the majority—and very quickly with healthy and well-balanced children—taste for private work grows rapidly and the active participation in class work is accompanied with much zest. It is only necessary, therefore, to direct from a distance, to foresee, to set off in the right direction, to avoid digression, fancies or loss of time. Con-

fidence once established between the grown-ups and children, and common sense set up as head of the community, every one agrees upon what is reasonable, interesting and profitable to study either alone or in common.

Many young pedagogues waver between these two extremes, authority and anarchy. Our experience shows us that there is a natural authority made, not arbitrarily, but of commonsense, and springing from the grown up's rapidity of thought, from his faculty of divining and foreseeing, and from his art of intervening instantly before a wrong step is taken, before the children even suspect that they have come to an impasse. Nor does this prevent, when opportunity is ripe, the children in discussion placing

their fingers upon the consequences of their errors. But these experiences, clearly limited, are not anarchy and do not lead to anarchy, but to a more exalted order of thought and of action. Little digressions, fancies, errors, or follies for the moment are laid aside and children (except, perhaps, the defective, who come within the jurisdiction of the doctor) love order. They love, therefore, the people who, in their eyes, stand for that order, provided that it be not artificial but natural, not arbitrary but reasonable. Order is henceforth the backbone of their existence, individual and collective, and love of work, taste for interesting things, and for effort—these, strictly united, make up the living and pulsatory flesh.

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Fellowship Conference in 1925 on "The Liberation of Creative Power"

The next Fellowship Conference will be held in the Austrian Tyrol during the first fortnight of August, 1925. Will all countries please begin to organise and make the Conference known so that we may have a band of pioneers from every country at the Conference? A little later preliminary notices will be sent in any number to those who wish to circularise news of the Conference among other teachers and parents.

There will be an Exhibition of children's work. Intending exhibitors should begin preparing their material now.

Correspondents Wanted

A teacher engaged in the education of children generally classed as the feeble-minded and also interested in the training of the Deaf on the oral system, would like to receive communications from readers interested in similar work. Can correspond in German, Esperanto and English. Write direct to Miss May Lamond, Dechmont, Doncaster Avenue, Kensington, Sydney, N.S. Wales, Australia.

Will teachers and children who would like to correspond with companion spirits in New Zealand write to Mr. W. J. Hall, District High School, Motueka, New Zealand.

An Experimental School in France

By Herbert H. B. Hawkins

(*Founder, with A. H. Scott, of l'Ecole de l'Ile de France in 1901, and promoter of the school in its new premises at Villebon*)

Not the cry, but the flight of a wild duck, says a Chinese author, leads the flock to fly and follow. — JEAN PAUL RICHTER.

FULLY to appreciate the work of the new movement in France, it is necessary to say a few words about the official schools, called Lycées, and those under the control of the clergy.

Education in France deals almost exclusively with the instructional side, which incidentally is excellent and general; the boarders are still brought up in the Lycée, which has not changed its methods with the times, and from an educational point of view is in its present form more than a century old. The original schools were mostly organised by the clergy, whose first preoccupation was religion and learning; the first Napoleon, whilst profiting by the excellent instructional methods of these schools, nationalised them, and accentuated the military aspect of the life. The Minister of Instruction at that time wrote:—"A social and military nation, we willingly accept a rigorous discipline. The French school is a regiment, proud of its uniform, docile under authority, whilst murmuring against it, marching to the sound of the drum, and imbibing at the charge Greek, Latin, History and Mathematics."

Even to-day the schools have no playing fields, no workshops, no opportunity for initiative outside the classroom, or for learning how to use free time, no womanly influence. The boarders rise as early as 5.30, with intervals of 15 minutes between classes, spent in a walled-in courtyard; they are

in class or preparation for nine, sometimes ten, hours a day.

Owing to these conditions the number of boarders is steadily diminishing; parents, if they can, now prefer their boys to be day scholars, and to look after their sons' educational and physical well-being themselves.

The life led by the boarders is the direct result of the internal organisation already mentioned; the supervision, undertaken by students, called "pions," in return for board and lodging, is necessarily of the "cat and mouse" order, with results that can be imagined. However, the boys seem to look on this as a life quite apart from their normal existence, and subject to special rules, to be ignored when home for their holidays. Let Monsieur Poincaré be our authority for the accuracy of this portrayal. When he gave up the Presidency he said: "J'ai été deux fois au bagne, au Lycée et à l'Elysée" (I have been twice a convict, at the Lycée and at the Elysée). He was thus expressing pleasure at his retirement from the Presidency, but we can draw our own conclusions as to what he must have been thinking of his school life.

In 1899, M. Ribot, President of the Commission of Enquiry on Educational Reform, wrote these characteristic lines: "We may assume that the boarding-school of the past has had its day . . . very few there are ready to defend it. What everyone is clamouring for from all parts of France is an education which, based on the traditions of life at home, develops in young people their physical qualities and their moral personality, accustoms them to live in an atmosphere

of liberty, and forms concurrently their character and intelligence."

And yet, despite this official benediction, tradition is so hard to break down, the birth of a new movement is so difficult, that there are only three new schools to-day in France, which have since succeeded in forcing their notice on the public.

The same year M. Demolins, a journalist of merit, by his writings and his energy in opening the first of the new schools in France, brought the matter before the public eye, and on the high-tide of this awakening of public opinion l'Ecole de l'Ile de France was founded. The initial difficulties were, however, considerable, and it took ten years' hard work to overcome them. I well remember a parent of one of the boys in the opening year forbidding his son to climb trees, and insisting that we should rail in the lake, the depth of which was some three feet. The Law, repealed since the War, then held every headmaster in France responsible for any accident which might arise, and often has imposed heavy fines. Diabolo, just before the War, was forbidden in the Lycées, because a boy let one drop in his eye. What headmaster, even if he had the organisation, games-fields, changing rooms, shower-baths and equipment, would, under such circumstances, allow games to be played. Our boys, bare-headed and in their football knickers, for many years scandalised the countryside, whilst now, owing to the Boy Scout movement, to the popularity of games, enhanced by the example of the British and American troops in France, they attract no attention. These are insignificant difficulties compared with those of finding masters, brought up as boys in the Lycées, who are ready and able to adopt new methods, a new point of view on educational matters, and of reassuring parents and critics that tolerance on religious and political questions can exist in a community of this kind.

When war broke out it found l'Ecole

de l'Ile de France in full prosperity, having vindicated the practical necessity of its ideas, with a complete organisation of houses, classrooms, laboratories, workshops, library, theatre, salle-d'armes, playing fields and swimming bath. The German invasion, however, unfortunately swept over Liancourt, and what remained of the staff and boys took refuge in a hotel and in villas at the seaside. Since 1920, thanks to the generous aid of a group of American philanthropists and of French parents of old boys, the school has reopened in new premises at the Château of Villebon, near Palaiseau, Seine et Oise. This château is situated on an eminence between the valleys of Chevreuse and Longjumeau, surrounded by beautiful country, although only twelve miles south of the University quarter of Paris.

Villebon counts as one of the historic châteaux of France, and the locality is heard of first in 1100. Legend has it that the spring of S. Geneviève, which feeds the lake, was formed by that lady's tears, when she sat on the side of the hill, weeping for joy over the deliverance of Paris from the plague. The domain first belonged to the Seigneurs of Montlhéry, then in 1288 to Pierre de Nemours, Bishop of Paris, and to Gauthier de Villebon. In 1500 it went to the de Thou family. About 1570 Nicolas de Thou was for some time tutor to Henry IV at the Château. The chapel was built in 1587, and dedicated to S. Côme and S. Damien. The Château then passed successively through the hands of the Pothiers de Novion, the Gérignans, the Perthuis, the Pracomtals, the Montesquiou-Fezensacs, and the Nivières. Mr. W. K. Vanderbilt rented it for some years, brought in an ample water supply from the hills two miles off, and in many ways considerably improved the property.

The present owners are using it to reinstate l'Ecole de l'Ile de France, which is to continue to be run on new school lines; in return, the school admits a certain number of sons of officers killed in the War, and English and American



Ecole de l'Ile de France.—Château de Villebon (S.-et-O.) Maison Liancourt.



Work in the Park



A room in the Château



Manual work in the open air

boys up to 20% of the total numbers, with a view to forming an inter-allied educational centre. Why not, as I had the honour of suggesting to the late Colonel Roosevelt, who was one of those to appreciate the idea, try, at any rate, a "league of nations amongst the young"?

Later it is hoped to reorganise the agricultural section, which was a feature of the school before the war, a parents' club, and a sports centre for the boys of the Paris schools.

Here, then, is a boarding-school which combines with the excellent French curriculum of studies, games and practical work, art and music, and although the War destroyed at Liancourt the boys' museum of arts and crafts, the present school at Villebon is already bent on replacing it. The surroundings in which the boys live are as beautiful, if not more so, than before the War, which is saying a good deal, for the property at Liancourt had a wonderful charm of its own.

The school is limited to 150 boys, apart from the preparatory house, divided up into "home life" houses of 25, and into classes of 15. The houses are second homes for parents, masters, boys and old boys, there being no special visiting days. If parents cannot keep their boys at home they should be encouraged, at any rate, to collaborate in the organisation of a second home, which is theirs, and their boys, and where their visits, freed from formality, are treated as a matter of course.

At Villebon the school has already worked up again to a preparatory house (ages 7 to 11) and three houses for the older boys.

Light and air, internal and external, progress and an absence of routine is the goal set before the staff; the one and only great crime is dissimulation. Freedom is given to the boys in proportion to their age and development. The boys self-govern under reasonable control in all matters concerning their personal affairs.

The school system is based on the theory which consists in giving the boys

"something of value to lose." If a boy is unhappy, it is through his own fault, and not through that of the school. It is to be hoped that, as soon as funds permit, every boy will have his own little study, or, shall we say, "sanctum," small, indeed, and compact, but essentially his own.

Boys are taught the value of honest labour, and to respect their subordinates. Their individual talent in music, art, practical work and the like is the subject of careful research, and encouragement when found; their free time is fully occupied by a multiplicity of aims and pursuits. Singing is compulsory, and it has been proved over a period of many years that everyone is born to sing as one is born to talk. The school stage, scenery and programmes are the work of the boys.

The essential disciplinary punishment is loss of standing, by retrogradation to a junior group; prize-earning has made room for individual holidays, usefully and intellectually spent, as a reward for good work, and "privileges" have been replaced by "service."

Matches, camping expeditions and the like are utilised to teach the boys to be energetic, unselfish and disciplined. Although games are played, and played hard, they are relegated to their rightful place in the school curriculum; they are not allowed to take precedence in a boy's mind over intellectual worth. It is besides the well-balanced boy, efficient all round, who has the best chance in after life. It is well to note that up to the War 87% of the boys passed their official examinations, the "Baccalauréat," and that at the same time the same boys were able to compete honorably with English teams during their usual Easter hockey tours along the South Coast.

Up to the declaration of War some three hundred French boys—"ambassadors" of their country, and no doubt future members of the Entente Cordiale—had been sent to families and schools abroad; half the school had thus learnt to speak fluently two, the other half one, foreign language.

Are we to suppose that work of this kind has had no useful effect on public opinion in France, hidebound as the country still is to centralisation and to government control? For the first ten years one would have thought so, but indications are now forthcoming that the Government are indeed interested and enlightened, the educational authorities sympathetic to the new schools and helpful. The religious schools, always on the alert to win the popular fancy, were the first to encourage sport; the Lycées, whilst still unable for material reasons to help, now afford facilities to those boys desirous of joining clubs; and a law has been passed during the War decreeing two hours' physical exercise per week, independent of Thursdays and Sundays, for all scholars, whether boarders or day boys. The Boy Scout movement is general, the parents no longer are afraid of accidents, they make no further comment on cold showers after games, open windows and bare heads.

To all new schools our experiences may

be a source of encouragement, for the difficulties seemed insurmountable. After all, when once the parents understand what is best for their boys, they will ask for it. Whatever the homes demand, in time they will get.

Is it too much to hope that future educational methods in France will work themselves out sooner or later on these lines, that one day some, at any rate, of the boarding schools in Paris will follow the example set during the last few years by several of the London public schools—sell some of their valuable land, and with the proceeds, put up modern buildings in the country? the day schools would meanwhile find more breathing space and means to secure adequate playing fields for their scholars. The French master, too, is at last beginning to realise that it is possible to live outside Paris and come into town, and the next generation of teachers will not only condone sport, but have taken some form of recreation themselves in their school days. In the words of the device of l'Ecole de l'Ile de France, they will say "France oblige."

The Dominie Writes Another Book

"A Dominie's Five," by A. S. Neill, has just come to hand and is obtainable from *The New Era* office, price 5/4 post free.

Children's Camp in New Forest

Walsham Hall School, Walsham le Willows, Suffolk, is holding a summer camp in the New Forest to follow the Woodcraft Chivalry Moot. Children other than those attending the school will be welcome. Particulars from the Principal.

Göteborg's Högre Samskola (Sweden)

Göteborg's Secondary Co-Educational Day School, opened
September, 1901

By Charlotte Mannheimer

THERE were, at the beginning of the School, only three preparatory and four higher classes in the low, straggling building, which had been rented from the community, and which formerly had served as a lying-in hospital—a strange advance in child life.

Dr. A. Bendixson was the first headmaster. He inspired and encouraged all the new educational ideas, and brought school and parents into intimate contact with each other.

Since then the School has been extended on several occasions and a wing has been built, without, however, effacing the old-fashioned impression of the building.

In 1908 the School had the same number of classes as it has now, viz.: three preparatory, seven intermediate, one—the eighth—for girls who do not go in for students' examination and three matriculation classes.

The students' examination, which not only opens the doors of the university, but also qualifies young people for almost all vocations, forms the end of upper school life for most of the boys; an unhappy arrangement, increasing the difficulties of experimental teaching, and restricting, with its positive claims, most of the efforts to promote individual education. In the boys' schools, the students' examination is as a rule passed at about the age of eighteen, but in ours, practical work takes up, at any rate in the lower classes, about half of the school timetable and prolongs school life a year, so that our boys and girls who take the students' examination are about nineteen years old.

The School is not what, in the present day, would be called a modern school. Neither the Montessori nor the Dalton systems have, as yet, been adopted, although the staff and friends are very much interested in these methods. But there are views and reforms, which have been introduced chiefly by people attached to the School, that may be of interest to outsiders.

Experimental work requires funds and these have been contributed to by the State, but still high school fees have been necessary as well as a considerable amount of private support.

At present there is a movement in this country towards the abolition of all private schools. As a whole, private schools have hitherto undertaken the education of all girls with the exception of those in the mixed elementary and a few other schools maintained by the State. The fees in the private schools are very much higher than in the boys' schools, which, to a very great extent, belong to the State and the community. As I mentioned before, the State has in a lesser degree contributed to many of the private schools. The new movement, supported by the Socialist party, which at present is very influential and powerful, wants the State to take over all education, the girls' as well as the boys', and to cease almost entirely its support of private schools. The private schools are threatened by a great number of dangerous projects which, should they be realised, would make the existence of private experimental schools well nigh impossible. The movement has, however, been opposed very sharply by many persons who are

authorities on education. They point out the great danger of uniformity and bureaucracy, which cannot be avoided if the State undertakes all education in the manner proposed.

Our School has small classes, on an average fifteen pupils in each class. Individuality and freedom for teachers and pupils are encouraged, and as little outward discipline as possible imposed. The importance of practical work and bodily exertion for children in their growth is at present universally recognised. It counter-balances brain work; it teaches respect for, and, to a certain degree, insight into trades and professions. Besides the Ling we also have rhythmical gymnastics according to the Dalcroze system. Carpentering, wood carving and gardening are equally important. Our School has a plot of ground, where the younger children dig and sow in the spring and autumn. There are two carpenters' rooms with benches and lathes; there is a smithy, where the boys in the sixth and seventh classes make all sorts of iron and copper work—for instance, fire irons, lamps, trays, etc. There is the bookbinders' room, where the pupils design book covers, prepare fly leaves and bind books for their private use or that of the School. There is a printing room, where boys in the fourth class learn to set type and print on a small hand press. School books are sometimes printed there, and programmes for plays. There are weaving stools in the needlework room, where the girls in the eighth class learn to put up a warp and weave. There is a kitchen, where girls and boys in the fifth class do the cooking and housework together. Cardboard work, binding of brushes and wicker work are also taught. Once a week some of the classes go for country rambles during school time with the teachers. In the winter they skate or ski; in the spring they explore the country or go by train to the sea and bathe.

Meetings are held off and on in the hall for the whole or part of the school. A teacher or a visitor gives a lecture, for instance, on "Old Göteborg" or on

the workman's life and position in various countries, or on an author, and so on. Sometimes a musical entertainment is given by the pupils, preceded, but not necessarily, by a discourse.

In the autumn the School has races or other matches in the playground, and a fortnight before Christmas the prizes are distributed in the hall. The School and parents assemble, almost all the pupils being dressed in national costumes, and before the prize-giving there are national dances with singing, these having been prepared for weeks beforehand after school time. There are consolation prizes for the little ones, and potato and sack races for old and young. Crackers, gingerbread men and women hanging in long ribbons from the ceiling, sweets and fruit are distributed. Then there is coffee and cakes for the big pupils, after the little ones have been sent home, and dancing is kept up until 10.30 p.m. All the children love their Christmas school party.

There is also a pedagogic gathering of a more private character. The staff and friends of the School are invited to one of the homes of these friends; there is a lecture followed by discussion, and supper. Parents' meetings are held at the School about three times in a year.

Practical work assists theoretical teaching. Gardening accompanies botany lessons, the drawing and modelling classes work together with instruction in geography, and sometimes the smithy produces things for use in the laboratory. The big hall is decked with long, narrow tapestries hanging down from the beams, which are woven by the girls, and there are others under the windows, painted with lime colours on woven linen, dipped in milk, in the style of those still existing in old Swedish farms and village churches.

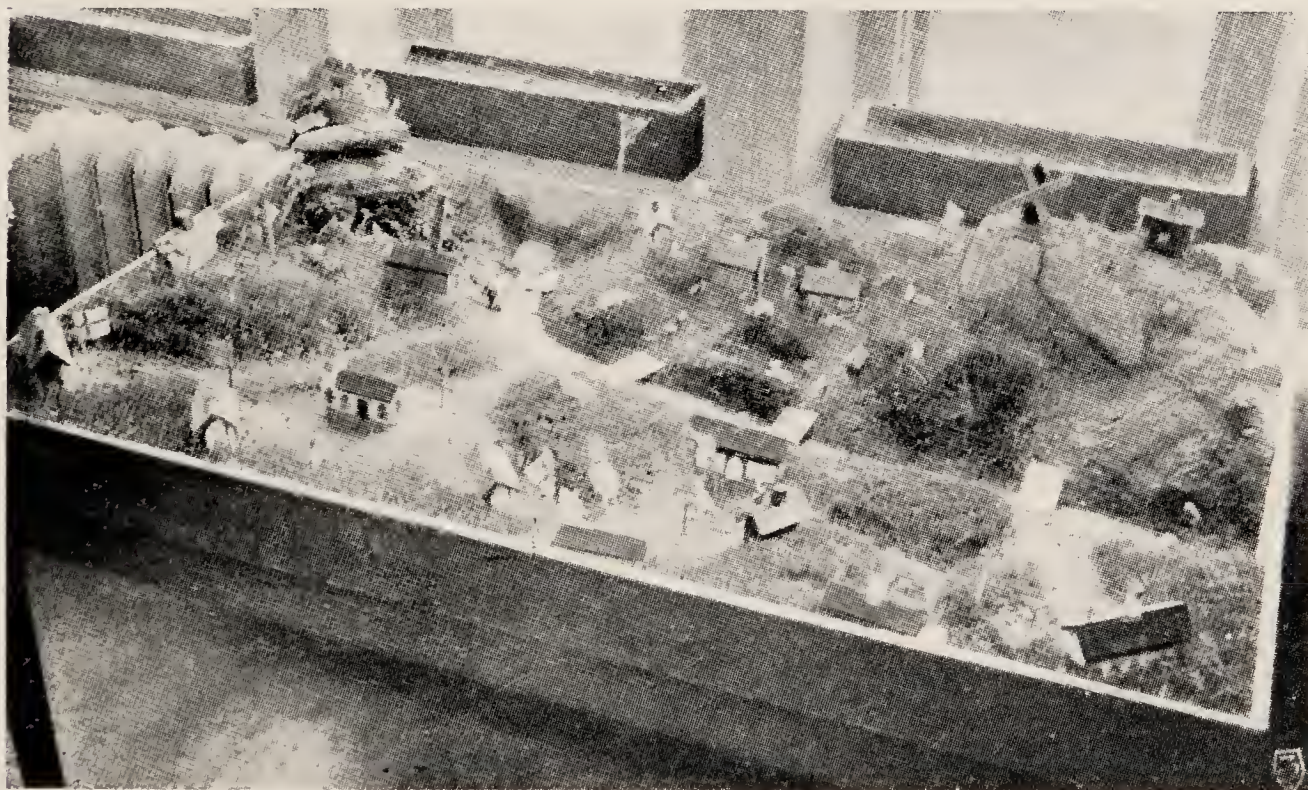
Theoretical and practical instruction are happily combined in dramatic performances given by the pupils of one class at a time, for instance, *The Clouds*, by Aristophanes, *The Cyclops*, by Euripides, preceded by lessons on

Ancient Greece, and Shakespeare's *Midsummer Night's Dream* by English lessons. The plays are often shortened and simplified for the occasion.

written by themselves. It was a great success, the grouping being especially good. In a way the children, perhaps, should only act plays written by them-



Högre Samskola, Göteborg



Village made by small children

The pupils paint the scenery on paper with lime colours from their own sketches and design, and if time allows make their own costumes. Last year the children of the fourth class acted a Red Indian play,

selves, or those especially written for juvenile actors; but the literary value of classical literature is, of course, important for actors and audience, the latter also consisting chiefly of the pupils.

Modelling and drawing are often combined with instruction in geography. The small children study a landscape during one of their outings, and make a model

first walk, to see whether their impression was a correct one. After that they make a plan of the place and this forms the beginning of map-drawing.



Painted tapestries in the Hall. The two upper ones, folk lore, the third one "Jonah and the Whale," executed by pupils in the seventh or eighth class.



Plan of Village

of it in sand or clay on their return to school. Then they go to the same place again, and measure the hills and the valleys and compare the measurements with the clay model they made after their

The children in the first two preparatory classes build a village of houses, carpentered by themselves, and sow the grass. *Our Book about Sweden* is printed by the children and its text is written

by them in class. It includes drawings, water colours and photographs of the country and people.

Drawing should only be encouraged, not taught. Children have, as a rule, a wonderful inborn sense of colour and decoration and their drawings are often exquisitely pure and sensitive. Some children are receptive, others imaginative; the small ones are at their best when they make fancy or memory sketches; the bigger pupils often prefer drawing from models, either in school or at museums. Both directions should be encouraged; they must be allowed to do anything they want to, but in their own way, and within their own limits of comprehension.

*Religious instruction of a dogmatic nature has not been given in our School. It is considered to conflict with the freedom of religion and thought. But it has not been replaced, as in some other institutions, by what is called "education morale." The leading idea in our School is that the ethical instinct of the child does not develop as naturally and healthily when it acquires ethical maxims, as when school work is organised and managed in a manner to form

the best possible soil for the child's ethical development; every lesson in the School ought to be an "education morale." The old religious teaching is replaced by a free, historical instruction, during which religious characters, renowned in history, such as Isaiah, Buddha, or Jesus are treated in the same way as Plato or Goethe during a history lesson. In neither case is it considered necessary to represent these characters as infallible. What we want is to give the children as true and as life-like an impression of these people and their work as possible. And the less one tries to prove them to be examples of humanity, the stronger the impression will most certainly be. We try as far as we can to treat religious personalities according to the position they take in history and in this way religious instruction forms a part of historical teaching and is treated as such by the teachers. As a natural consequence, the School has neither prayers before lessons nor any other religious rite. The true religious feeling, which may be called forth on an occasion of that sort, we try to replace in another way, by collecting the pupils and teachers, or part of the School, at meetings in the hall, and concentrating their attention on one or other of those great personalities, at the flame of whose spirits humanity has lighted its torches.

*By Dr. S. Lönborg, former headmaster of our School, who established this system. He is the author of *Jésu de Nazara*, Paris, 1915, M. Giard and E. Brière, and other books.

Correspondence

We have a list of names of 25 German teachers who wish to correspond with English or Colonial teachers. Will those interested write to this office stating particular subjects about which they wish to correspond, and they will then be put in touch with German correspondents with similar interests?

Such correspondence can be made a strong international link, and will also help to spread the news of the new methods in education.

Sex Education for Children

By H. G. Baynes, M.B., B.C. (Cantab.)

Dr. Baynes is a member of the Zürich School of Psychology, where he worked for some years as assistant to Dr. Jung. He is the translator of "Psychological Types."

*ON reviewing the various contributions that have recently centred in this absorbing subject, an unmistakable atmosphere of idealism is perhaps the major impression. There seems to be a crusading spirit abroad which is in a fair way to convert an unavoidable instinct into a kind of political slogan. Nothing could be said against this crusading enthusiasm were it not for the fact that a crusader is never a scientific exponent, but an advocate. And an advocate, from the nature of the case, is precluded from presenting two antithetic aspects of the same problem.

It is quite unscientific, and therefore untrue, to represent sexuality as a purely biological function and to speak of it as a "divinely-appointed function of procreation," without at the same time admitting that it has an equal psychological *raison-d'être* as the basis of desire, personal adornment, delight, and self-esteem. Sexuality *per se* is neither good nor bad. It is crude undifferentiated dynamis that contains equal potentialities of god and devil. Its overpowering or supra-personal force, although admittedly derived from a racial source, is experienced psychologically as an intensely individual claim. To dwell upon the biological significance of his passion with a man in the throes of love would mean little more to him than the rattling of teeth in a skull. If it is agreed that the object of education is to provide the best possible preparation for experience, it will surely be admitted that a presentation of sexuality which, at the moment of the love-experience, seems quite an irrelevant consideration, can scarcely be

reckoned as the best possible preparation for actual experience. It is, in my view, even dangerous, since the purely biological interpretation of sexuality leaves the adolescent wholly uninformed as to the tremendous significance of sexuality in the making of personal relations, irrespective of any biological purpose whatsoever. The biological aspect of the life-impulse comes into prominence only when the marriage problem is confronted; but for the child and adolescent marriage belongs to the distant future, while sexuality remains a persistent and personal problem of the present, as the dreams of every adolescent will testify.

Now if we are justified in speaking of a certain crusading tendency to idealise sexuality, we must go further and enquire against what is the crusade directed? There is a sound psychological axiom which tells us that the impulse to idealise a thing always arises from an actually existing inferiority. Therefore when, in defiance of general human experience, we are assured that sexuality is a divinely appointed function, solely devoted to the purpose of procreation, we have good warrant for the conclusion that this view of the matter is an attempt to compensate a sexuality that is really sub-human in quality. The pagan Pan, half god and half goat, was a truthful statement of sexuality, and this modern attempt to exalt it into a metaphysical principle is merely another gesture of denial of our animal side. If we teach children that sexuality contains something of the divine in it, we must at the same time demonstrate that it has also very intimate commerce with the devil. Sexuality is certainly love in the making, but the way of love is a long and perilous journey where every toll-gate on the road is held by the devil.

*The last two numbers of *The New Era* (Jan. and April, 1924) were devoted to *Sex Education in Home and School*. A few copies are still available, price 1/2 (30cts.) per copy post free from 11 Tavistock Square, London, W.C.1.

There is an early Greek cosmogonic myth that perfectly expresses this fundamental ambivalence of the life-impulse. In the beginning, before ever the world was, there existed a cosmic egg which broke into two halves, Eros and Phobos. From the mingling of these twain the world was born. This, to my mind, is the most profound statement of psychological reality, and the general social complex about the problem of sexuality is sufficient testimony to its truth.

It will, I think, be generally admitted that the particular life-values historically related to the idea of Eros have grown dim and blurred in the world of to-day. This is largely due to two causes. On the one hand the over-emphasis of the ascetic aspect of the Christian teaching has tended to divorce the abstract ideal of love from the sensuous joys of love-making; thus accentuating the natural antithesis of the sacred and profane without offering a hope of reconciliation. On the other hand the age of materialistic science—"the Silly-clever age" of Shaw's *Back to Methuselah* has tended to identify love with sexuality as a mere physiological necessity, leaving the abstract ideal, of which sexuality is the dynamic source, languishing in the ethereal altitudes of ultra-mundane aspirations.

Space forbids me to discuss the complex operation of these cultural causes in the shaping of the present social attitude towards the problem of sexuality. It is sufficient for our purpose to call attention to the actually existing ambivalence of the social complex, and to see how this can best be dealt with in relation to child-psychology.

Ambivalence, as we know, is an invariable character of an affective complex, and appears as a tendency towards bias or excess. The cheap epigram "man sets woman on a pedestal in order to throw mud at her" is an expression of this tendency to excess, both above and below the line. Hence commonsense is noticeably absent whenever the subject

under discussion is linked up to a deep-rooted social complex. And with regard to sexuality we may be perfectly certain that all of us are involved. No one can escape the onus of this universal burden and charge; hence none among us is free of the tendency to project our personal bias into the standpoint we support. Everyone tends to idealise his own strongest tendency in justification for its excessive demands. I have found esoteric profligates who idealise their "divine" salaciousness with just as much open-hearted fervour as the biological woman will idealise her over-weening maternal complex. From the moral point of view of true perspective there is little to choose between any of the so-called ideals which spring from uncompensated personal bias. It is even possible that the discriminating naïveté of a child will find a keener argument for the reality of God in the passionate denials of the atheist than in the sentimental apologetics of the conventional defender of the faith.

In this question of child-education we have to face the appalling truth that our children are profoundly influenced by the way we live, and hardly at all by the things we say. A morbid attitude on the part of the parents must inevitably contaminate the child, and the complex thus produced cannot be corrected in the child independent of the morbid parental attitude. An American educator of wide experience of neurotic children recently assured me with conviction that no permanent results can be obtained by an attempt, however intelligent, to deal with the sex-complex of the child in the absence of a genuine good-will on the part of the parents in submitting their own morbid attitude to analytical discussion. The attitude of the parent is, in my view, an absolutely vital factor, and more harm than good may be done by teaching a child certain views which may be contradicted by his home atmosphere. I refer, of course, to neurotic children whose sexual precocity or morbid interest has excited the apprehension of their

parents. In such cases it is necessary to gain the parents' confidence in, and full consent to, the educational process, and if possible to convince them that the symptoms of the child are a direct result of their own morbid attitude.

In this way the neurotic symptoms of the child may lead to a radical reconstruction of the relationship between the parents. The morbid attitude, and consequent failure of the love relationship, very frequently springs from the inability of the woman, with her superior valuation of the Eros principle, to accept the inferior sexuality of the man. This feminine aloofness is often compensated by an equivalent male contempt for woman's indiscriminate profligacy in the world of ideas. From this basis of mutual inferiority real insight and submission can develop. Moreover a loyal and sincere relationship must always rest upon this basis, but it will be undertaken with all the more frankness and good-will, when the intimate connection between the faulty relationship and the contamination of the child-psyche is tactfully brought home to the parents. From this point of view it seems to me a very great pity that our educational system has tended to encourage a certain celibate, or conventual habit of life amongst educators of both sexes. This is to be deplored for two very good reasons. On the one hand an educator, whose own sexual life has only a meagre or vicarious expression, can hardly be expected to present the problem, albeit idealistically, in a way that is free from inhibition and

devoid of personal effect. The very desire to speak of sex to the child frequently arises from the morbidity of long repression, and the affect underlying this desire will directly infect the child-psyche with impressions that no reasonable words will dispel. On the other hand, without that wisdom and insight which can only be gained from a loyal facing of the marriage-relationship, he can scarcely hope to win the confidence and co-operation of the parents, even when he recognises this to be an essential factor in dealing with the problems of the child.

According to my view, a specialised education of the sex-complex is required only in the case of neurotic children. The natural curiosity of the normal child, if met with a natural and unaffected response, will supply all the education that is needed. The educator must not unload his own complex on his pupils.

The ways of love can be taught only by those who have experienced love. Hence the full extent of the problem we are trying to discuss would seem to contain implications that go beyond the boundaries of educational controversy, and may eventually prove to be co-extensive with those eternal values which the ancients worshipped as Eros.

But before the spirit of Eros rules again with a fair and ordered sway, a new moral principle must be born in the hearts of men—a moral sense that will strip away our tattered and fantastic ideals and see man naked in the light of the sun—man as he really is.

Book Reviews

Social Aspects of Psycho-Analysis. Edited by ERNEST JONES. Williams and Norgate, 7s. 6d. nett.

The late W. H. R. Rivers once said that no department of life, in his opinion, would remain unaffected by psycho-analytical knowledge.

This book of lectures delivered under the auspices of the Sociological Society by Dr. Jones, Dr. Glover, Mr. Flügel, Dr. M. D. Eder, Miss Barbara Low and Miss Ella Sharpe—all prominent members of the British Psycho-Analytical Society—is the first authoritative corroboration published in this country

of this far-sighted statement. All the lectures give, from a different standpoint, fresh knowledge on old questions.

What has been overlooked hitherto is the deeper workings of the mind; the motives, wishes and dynamic forces *unrecognised by consciousness*. Dr. Jones, in his introductory lecture, stresses as one of the most important facts for the student to grasp—how really unconscious the unconscious is. That is why we have fallen into so great error. The discovery, through the genius of Freud, of the uncon-

scious has been, and increasingly will be, momentous in its consequences to life. At last a new, plainer but still difficult way has been opened. In this book we are brought to look psycho-analytically on man as an individual, on the family, on political faiths, on education and on the choice of a vocation. The writers are experts and all have something of value to tell us. They are, perhaps, not entirely free from the narrowness and dogmatism which unfortunately characterises the English Freudians: no other interpretation of the unconscious can be considered.

However, this narrowness has its compensation in the earnestness and conviction with which every statement is given. There is much to be learnt, in fact, the book is almost over-crowded with fresh and helpful knowledge, in particular, for the teacher and the parent and all who are interested in, and are striving to establish, a more satisfactory up-bringing for the child. If we consider the book from this point of view of the child, the lectures that have special interest are *The Family*, by Mr. J. C. Flügel, *Education*, by Miss Barbara Low, and, perhaps, most of all the illuminating and more original lecture by Miss Ella Sharpe on *Vocation*.

In the lecture on *The Family*, Mr. Flügel emphasises the overwhelming importance of the first years of the child's life, going over the now familiar ground of the relations of the child to the mother, to the father, and the other members of the family circle; showing how much deeper and more permanent psycho-analysis has proved these influences to be; how only with the proper understanding and regulation of the home environment, which is the field of the child's interest and activity during the early years of life, is it possible to deal successfully with the wider field of adult social life which presents us to-day with such a multitude of difficult and urgent problems.

All the lectures emphasise this unbreakable connection between the child-life and the adult-life. Thus Dr. James Glover ends his brilliant lecture on *Man, the Individual*, with a statement I myself have made, in my *Mother and Son* and other of my books—that "good citizens are made or marred in the nursery."

Miss Barbara Low approaches the problem from the side of the educationalist, who, as she states, "is concerned with the same psychic mechanisms and the same psychic events as the home." She stresses, in particular, the intricacy and delicacy of the problems that have to be met by every teacher in connection with every child. There is no easy way. This is why to some her lecture may seem inconclusive. As she says herself, "no psycho-analyst who is serious can have any ready-made panacea to offer educationalists."

The lecture on *Vocation* by Miss Ella Sharpe is full of suggestion, and is, indeed, specially interesting, as it covers ground of very practical moment to parents and teachers; moreover, ground that will be fresh to those not extensively acquainted with psycho-analytic writings. Again we are faced with the inevitable connection between the child life and the adult career. The work that will be engrossing,

satisfying, and pleasurable must in some way be charged with an interest that springs from the primitive instincts—the roots of the child life. A number of examples and suggestive illustrations are given, all of which prove, as the lecturer says, that "vocations, like true marriages, are made in heaven." Or to state the same thing in other words: he only is happy who satisfies his unconscious in the work he does consciously.

The remaining lecture on *Politics* was given by Dr. Eder, who was the first follower of Freud in this country. He reveals for us the secret causes of our political faiths.

Psycho-analysis is always exceedingly practical. This is one of the great, though frequently unrecognised, merits of the Freudian analysts. Perhaps it is also the reason why so often they are disliked.

C. GASQUOINE HARTLEY.

New Ways to Normal Sight. By C. S. PRICE, M.B.E., F.R.G.S. (Reprinted from the *Herald of the Star*). 6d.

Defective eyesight is so universal that we have come to regard it as inseparable from life under "civilised" conditions, and to take to the wearing of glasses as a matter of course. It comes as a shock to be told that glasses are not only unnecessary, but injurious, that bad eyesight can be prevented and cured, and further, that such troubles as cataract, glaucoma and squint can be permanently cured without recourse to the knife.

With so many "infallible remedies" for every conceivable ailment advertised everywhere, one is naturally sceptical about all claims made on behalf of new methods of cure. And these claims are so startling that they justify great caution.

Yet, on perusing this pamphlet, one realises that here at last we have a remedy devoid of quackery. There are no lotions at fancy prices which have to be applied. The results are obtained by exercises carried out by the patient himself, exercises based, not on fanciful theories or on faith, but on scientific facts, established as the result of a life study of the subject by Dr. W. H. Bates, M.D. In this pamphlet we have a clear and concise statement of the principles underlying Dr. Bates's treatment. Wrong conditions being produced through effort and strain, the cure is effected by relaxation and repose. Glasses merely serve to fix the wrong conditions and intensify them.

The proof of the pudding is in the eating. These are not mere theories; they are established facts, attested by thousands of cases cured, and continually being cured, many being cases given up as hopeless by "orthodox" oculists. This is indeed a gospel of hope, not only to great numbers suffering from, or threatened with blindness, but to those hosts whose daily life is overshadowed, and impeded by imperfect vision. The pamphlet should be studied by all, but, if there is one class more than another in a position to profit by it, it is those who have charge of the training of the young.

C. F. J. G.

Corporal Punishment

Co-Education

CORPORAL PUNISHMENT

Following our remarks in the January number concerning the extreme danger, both psychologically and physically, of corporal punishments, O. Pfister, in his recent book *Love in Children and its Aberrations*, confirms our opinion and gives particulars of a number of cases with which he has met. He shows how psychological ruin is wrought in adult life through the effects of corporal punishment in childhood. "The number of those who are harmed through beating, especially upon the buttocks, is undoubtedly very great. Every doctor who is familiar with psychoanalytical methods has confirmed my opinion when I have asked him the question. I myself have constantly had to do with neurotics in whom sadistic feelings were first aroused by corporal punishment; often the sadistic impulse thus awakened has been repressed, and forms the starting point of very malignant aberrations."

CO-EDUCATION: Some Early Experiences, by ARNOLD L. HASKELL

In attempting to collect the sexual experiences of various people, one is faced with many difficulties. Some are too shy to write or speak about themselves, while others have so repressed their sexual emotions as to be unable to recall them. Nevertheless, those that I have been fortunate enough to secure have a great deal to tell us, and are a striking testimony in favour of the New Education, with its co-education and the many opportunities it affords the child to sublimate his desires. Many of those I have asked for their earliest sexual experiences have the same story to tell. A story which fully bears out the statements in the last two numbers of *The New Era*. It was with corporal punishment that they began to feel conscious of sex, to feel definite sexual emotions. In two cases this emotion led to a passion for the inflicter of the pain. Yet there are still those who advocate this method of punishment!

X's earliest sexual experience was a masochistic one. "I can remember," he says, "at a very early age getting a definite sexual sensation from reading of Mary Queen of Scots and identifying myself with her. At school I got similar sensations through being beaten." Later he sublimated this into a form of excessive religious zeal, into

imagining himself a condemned sinner. Here again we have the masochism which characterised his very early experiences. This all gave him a great deal of worry, led to stuttering, and, of course, made his work suffer considerably. Only now, at the age of 30, is he emerging from this phase of homosexuality. I will make no comment here, but take this together with the next case.

Y's earliest experience was at the age of 9. It was the exact antithesis of the last case "I remember being very excited and having palpitations whenever a certain friend of my mother's called. I told my mother, and she explained it all to me. I did not think of the matter again till the age of 15. I was a day-boy in a London school. Having no sister, I had few girl friends, and I began to long for some companion of the opposite sex." He then went on to tell me that he sought the company of prostitutes, and led a life, which he has only just lately dropped, when he found a real interest in life.

Both these cases, though entirely different, are illustrations of the same things, the vital importance of co-education and of some means of sublimation.

In the first case X, who had homosexual tendencies, and was shy of girls, would have had the opportunity of getting accustomed to them. He would also have been able to find some means of turning his desires into a useful channel, and so have saved himself a brainstorm.

In the case of Y, the same things can be remarked. Y was longing for the society of the opposite sex. The manner in which he was educated left him on the horns of a dilemma. He had either to repress his desires (he could not sublimate them with the old-fashioned time-table), and as a result become neurasthenic, or to indulge them to the full and gravely endanger his health.

Co-education would have given him the companionship he so longed for, while some such method as the Dalton plan would have given him the chance to turn his energies into some absorbing occupation, which he has only been able to do five years after leaving school.

I think that almost any recital of early sexual experiences will bear out the conclusions reached in the above cases. If hundred per cent. efficiency is to be obtained by any worker, that worker must have no sexual worries.

The Outlook Tower

AUGUST, the long looked-for holiday month for all connected with the world of education, finds us in North Wales with the call of the mountains, the urge to explore the beautiful, verdant valleys, or in less active moods to sit and watch the tide breaking in on the rocks while we think dreamily of things far removed from new systems or methods of instructing the young in those subjects, a smattering of which convention has decreed to represent an educated human being. As the waves ceaselessly roll, carrying the tide further up the shore, and the "song of life" is heard as one great harmony, we slip into the great Unconscious; freed from the limitations of the small area of conscious awareness, we sense the unity of life in the great collective Unconscious of the Universe in which we live. "*Om Mani Padme Om*, the sunrise comes, the dew-drop slips into the shining sea." The collective Unconscious, which represents the totality of experience of the races that have preceded us, the inspiration of the artist, the exaltation of the mystic, the source of courage from which heroic deeds have sprung, are all to be contacted in this vast ocean of Consciousness. Yet, beware lest its vastness should cause us to lose our centre or the torrent of force overwhelm us. In all adventures there is the element of danger; this does not daunt the mountaineer in his ascent, or the explorer in his travels.

It is good to leave the dull, drab world, the worries we have not yet learnt to ignore, the sorrows that as yet time has not healed, the urges of the small personal self which have not as yet been transmuted into capacity for the use of the Larger Self, and to contact this world of Reality, for so far have we forgotten the true meaning and purpose of life that many of us think of the shadow

world as real and of the Real world as a dream world. These brief contacts not only temporarily enlarge our sphere of waking consciousness, but gradually help us to find the means of so attuning our vehicles—as the wireless instrument is attuned to respond to the waves of ether—that the waking consciousness shall be able to respond more readily to the vibrations of the Larger Consciousness. Thus is the personality enlarged, the bigger vision attained, sympathies widened, tolerance increased, thus indeed is the teacher refreshed and re-inspired for the great task of ministering to the education of our children of all ages.

As we have often mistaken the Unreal world for the Real, do we not often slip back into the fundamental error of mistaking instruction for education? The instruction should only be the means to an end, the enlarging of the child's sphere of personal consciousness, the attuning of the personal consciousness to the vaster collective Unconscious, so that there should be no inhibitions preventing the flow of creative force, the blockage of which in any way, whether physical, emotional or mental, prevents an individual from being healthy, balanced and normal.

Every school subject should be viewed from this standpoint, and any subject can be used for this purpose by the parent and teacher who understand the true meaning of education. It is not so much a question of methods and of systems, but of the personality of the educator; it is the spirit which is important and not the form. It is true, of course, that the new spirit of education, which modern psychology has done so much to awaken, is shaping fresh forms, which, by their greater elasticity, give more opportunity for the child to express his creative

energy, and for the different temperaments to receive the help they individually require. It is one of our complaints against the normal education, of the old type, that children are so often sent into the world unable to think for themselves, because their activities have been so planned, so guarded, and dominated by others. The children are "kept so busy doing something that they have no time to *be* anything."

The old type of education, especially between the ages of 14 and 16 years, is concerned chiefly with cramming facts for examinations. The children have to store in their minds a large number of facts concerning many different subjects. They have no time to argue these facts. They accept them and get into the habit of accepting facts, so called, without challenge, and thus we have our party politics, our religious sectarianism, and the spectacle of the destiny of the world subject to newspaper opinions dictated by an ignorant and unscrupulous millionaire press. Our children have been lulled into an attitude of acceptance so that they make no enquiry as to the worth and motive of opinions presented to them.

Many teachers complain that they have no opportunity for putting the new methods of education into practice, that the rigid curriculum of the secondary school, the necessary concomitant of the fetish of examinations, the large classes, over-crowded rooms and poor equipment of most elementary schools make the new methods impossible, but they are making the same old mistake in a new form. The New Education is dependent, not on new forms, but on a new attitude, a different conception of the child based on modern psychology. Naturally better conditions allow of a fuller expression of the new attitude, but it is not dependent on conditions but on the personality of the educator, who must have freed his psyche from many of the superstitions imposed on him by his own so-called education.

The educator should periodically challenge all his own beliefs to see how far

they are mere acceptance of the opinions of others, and how far they are his own, the truth as he himself sees it. In this process one should not be dismayed to find that many of the old beliefs can no longer be held. It is a sign of the widening of consciousness, which enables us to see a little more bigly. For all truth is relative. This is well illustrated by Lord Haldane in his chapter on "Einstein's Law of Relativity applied to Ethics,"* in which he gives the example of the man in the railway carriage calculating how far he had to travel, and how long it took him to reach his suitcase from the rack on the opposite side of the carriage, and giving his answer as the full truth. But a man standing on the platform of a station would have to calculate in addition the rate the train was travelling and the distance it travelled in the time. He would give his answer as the full truth. Whilst yet a fuller answer could be given by a man standing outside the solar system, who would add to the calculation the rate at which the earth was travelling and the distance it had travelled whilst the first man crossed the railway carriage.

World Library for Children

Frau Scheu-Riesz, the originator of the World Library for Children scheme, has recently returned from the States, where she had an enthusiastic reception and laid plans for introducing the booklets into the States. In order to help with this scheme we have published twenty-seven additional volumes of the English edition of the World Library. A list of some of the new titles will be found on page v.

The World Library seeks to provide children with cheap copies of selections from the best literature of the world. Through its artists the heart of the nation is revealed, and it is our aim to bring to the young a sympathetic understanding of the inner life of nations other than their own.

*The Reign of Relativity.

Should the Classics be Edited?

The choice of matter for the World Library booklets has been found exceedingly difficult and has raised several interesting psychological questions. For instance, should those classics, which contain ideas not entirely suited to our New Age ideals, be in any way edited for the use of children? Again, should children be given certain tales such as Blue Beard, Red Riding Hood, some of the Arabian Nights and many of Grimm's Fairy Tales, which stamp the imagination of the child with visions of crime and ugly violence?

Playthings

This brings us to another aspect of the same problem. Should children be given toy soldiers and encouraged to play at "battles"? Do such toys, in early childhood, act as powerful suggestions in the wrong direction, by recapitulating the old errors of the Age which is Passing instead of introducing the faith of the New Age which is Dawning?

Many of the pioneers in movements working for advance in human welfare hold very strongly that it is quite unnecessary, and indeed wrong, for children to be given the old type of toy. But is this standpoint psychologically sound? Does not the child recapitulate within himself stages of the racial evolution that has preceded him, and is there not a strong urge, during the first years of childhood, to express warlike and other crude instincts which have been important in the past for the preservation of the species?

If a child possessing these natural impulses is not allowed to express them, will he not grow up with dangerous repressions in the subconscious which may break out disastrously in adult life when controls are released by exceptional pressure? Of course, children differ and these primitive instincts will be more dominant in some types than in others. It would be folly to give soldiers to children who do not express desire for them, and such children certainly exist alongside the other type of child who,

just emerging from babyhood, spends his happy days with a toy gun trying to "shoot God!"

Again, do children view the soldiers and the bloodthirsty fairy tales—the boiling of one's enemies in oil, for instance—with the same humane heart burnings as many adults? These sympathies are probably not aroused until the discriminative faculties are awake together with the power of self-identification with the sufferings of others. Do not normal children maintain a strict barrier between the worlds of fantasy and reality? A child might consider without concern a terrible death meted out to the villain of a tale, and yet be acutely stirred by the sight of a dead bird.

U.S.A.

The visit to the U.S.A. announced in the last issue was cancelled owing to pressure of work on this side of the water, but we are hoping to make arrangements for a lecture tour of about two months in the early spring, probably April and May.

New Education Fellowship Conference, Aug., 1925

It has been found impossible to secure suitable quarters in Austria for our next summer Conference, and it will therefore be held in Heidelberg, Germany, during the first fortnight in August, 1925. Heidelberg is an old university town situated in lovely country, and a good centre for expeditions.

It is thought that the holding of such an international Conference as ours in Germany will be a great encouragement to the pioneer educationists of that country, who are struggling amid so many obstacles, not least of which is the weight of tradition and custom of the old Germany.

The cost of the fortnight, including expenses from London, will be approximately £20. We are hoping each country will be well represented, and that each reader of the Magazine will make a point of making the Conference known among as many teachers as possible. The general

theme will be *The Release of Creative Energy in the Child*. We shall follow our usual plan of having as many practical lectures as possible, and of not filling the programme too full, so that there may be many excursions and opportunities for fellowship.

New Education Fellowship Groups

Repeated requests reach us as to the forming of N.E.F. groups in different countries, and also in various towns in Great Britain. Obviously if such groups are to spring up there must be some simple organisation formed. We desire to retain our original intention of making the organisation as elastic as it can be, and to be bound by as few rules, committees, and officials as possible.

We should welcome suggestions for the further development of the N.E.F. Up to now the following points have emerged

from the various discussions held on the subject, viz.:

(1) That subscription to one of the editions of *The New Era* should remain the basis of membership of the N.E.F.

(2) That subscribers to the Magazine should not be committed to any local N.E.F. group unless they wish.

(3) That local groups of the N.E.F. should be autonomous providing there is adherence to the general aims and principles of the Fellowship.

Intelligence Tests versus Examinations

Our January number will be entirely devoted to the above subject. Enquiry will be made into the various systems of Tests, experts will be consulted in both the educational and psychological worlds, in an effort to discover whether Tests can be used to replace the present system of examinations in schools.

B. E.



Welwyn Garden City School

By F. M. Baldwin

(Mediæval and Modern Languages Tripos, Camb.)

OUR neighbours across the Scottish border have been used to look upon themselves for many a day as pioneers in democratic education. They have claimed proudly that nowhere in England could one find the laird's son and the ploughman's boy learning side by side on the same bench. But now a challenge to Scottish supremacy has been sounded in a quiet corner of Hertfordshire; soon we shall be able boldly to refute the charge of "caste education."

Four years ago a group of enthusiasts who had seen Letchworth Garden City blossom, were fired to make another experiment on the same lines, with the benefit of Letchworth's successes and mistakes. Welwyn Garden City, Ltd., was formed "with the object of establishing an entirely new town of 40,000 inhabitants on about four square miles of land in Hertfordshire, 21 miles from London."

A little later the New Town Trust, an independent body that had been collecting capital for the building of a Garden City in which all services should be run on the principle of association for the common good, joined forces with the Welwyn Company. The main features of the new town were to be ownership of all the land in the name of the community; a separation of the agricultural, industrial and residential areas of the town; the provision of good housing and healthy conditions of life; and the fostering of co-operative schemes in agriculture, industry and distribution, in which all the profits above a fixed amount should be used for the general good.

A fine site of about four square miles was purchased, roads made, houses, stores and factories built, and farms taken over and placed in charge of the

"New Town Agricultural Guild," which is providing the new population of two thousand five hundred people with a pure milk supply. So "New Town" has risen into being, an assured fact and not a mere visionary scheme.

The two bodies concerned recognised that if the town was to grow in a healthy way towards the ideal the question of education of the children must be faced. And here they showed themselves to be original. A general Association of residents was formed to organise the educational life of the town, with one of the New Town Trust Directors as its secretary, and this body at once began to discuss with the citizens the policy to be pursued. It was finally agreed that instead of trying to get a first-class private school established, with fee-paying children, as well as an elementary school provided out of the rates and taxes, every effort should be made to support and develop the first Public County Council school, so that a first-class education should be provided in it for all types of child and attractive to all parents. In order to accomplish this a "School Development Fund" was started, which is supported by individual contributions from parents and others and by grants from the Garden City Company and the New Town Trust. A sum of about £500 a year is thus available to supplement the provision that the County Council is able to make for the staffing and equipment of the School.

The Hertfordshire County Council has given the school managers a wise freedom in regard to premises and work. The school building was designed by the Garden City architect, Mr. L. de Soissons. It is constructed of concrete blocks, and cost £9,000 for an official accommodation of 420 children, or about £7 a place less

than an ordinary brick building would have cost.

In Welwyn School, as in so many modern architectural ventures, we find the quadrangle form, a legacy from the old monastic schools with their cloistered walks conducive to quiet meditation and the fostering of the community idea, namely, a centre of activity from which shall radiate far-reaching influences. The school is built in verandah form with all the class-rooms opening out on to an asphalted playing court, beyond which is the games field, provided by the contributions from the County Council, the Garden City Company, and the Educational Association. Between the senior and junior blocks is a three-sided covered walk enclosing part of the asphalted space. Here, I was told, it is hoped to act open-air plays. In the front of the school is a garden with a gravelled entrance, gay with flower-beds and vegetable plots, tended by the children themselves. The flat roofs of the building, the windows high up for light, the green colouring on the outside walls combine with the long verandah to give the stranger a feeling of something shy and quaint and new, so that he can hardly associate it with former visions of grimy regulation buildings with the only windows too high for mischief and aspiring gables of no use to anybody!

The organisation of the school is the following: The Head Master, Mr. Arthur Pinsent, M.A., B.Sc., has under him six teachers, *i.e.*, two more than the usual elementary allowance; the salaries of the extra staff are paid out of the Development Fund. There are part-time teachers for music, woodwork, and cookery, and one pupil teacher. The school is divided into three sections: Kindergarten, Juniors and Seniors, the age grades being 5-8, 9-11, 12-15/16. The work is, of course, co-educational. The main idea underlying the division is that the largely artificial distinction between "elementary" and "secondary" education should be broken down, and that as far as possible every child from 11 to 12 years

onwards should have opportunities for work beyond the usual "elementary" standard. To that end it is hoped to add to the present school bit by bit until there is a secondary school building with a syllabus so co-ordinated with that of the original school that a child can pass from one to the other with no difficulty whatever.

The syllabus on which the present school is working is partly planned on Dalton lines, although naturally adhering in the main County Council requirements. The Subject Room idea has been adopted in the Senior School; so that we find a Mathematics and Science Room, which is a pleasant, well-equipped laboratory; a History and Geography Room, where I found the walls adorned with marvellous charts and drawings collected, or made by the children themselves; and a English Room, where plenteous illustrations of authors, dead and living, met my eye. In each room on the wall was a chart of work, divided according to weeks, and an assignment in the particular subjects; when the child had finished his week's work, a cross was placed against his name. Observing some names with only two weeks' crosses against them instead of twelve, I took this opportunity of learning the Head's views on "forced labour." He admitted that there would always be some children who needed driving even on this system, because they had no inherent love of work, but he said he found for the most part that the individual timetable method was an incentive to rapid progress both for the clever and the backward child.

The proportion of class lessons to free study periods was, I found, about half. The children had two weekly periods of Music, including Musical Appreciation, owing to the fact that the County Council allowed the services of a special teacher. They had two periods of games weekly, and could take Country Dancing, Cookery and Woodwork. The senior children would visit subject-rooms much as would children in a Dalton

school. I gathered an idea of their inherent capabilities for self-government when the Head was talking to me, with a quite orderly, quietly talking class waiting for him in a neighbouring room.

The Juniors and Kindergarten were working happily and independently in four rooms, moving about unchecked but in a perfectly orderly fashion to get books and advice. The Juniors, as well as the Seniors, were having an informal test when I saw the School, but nowhere was there an atmosphere of strain and competition, merely a willingness to co-operate with the staff in discovering for themselves how much they *did* know!

For many of the school activities, such as gardening and games, the children are divided into Houses in order to facilitate social life and the growth of *esprit de corps*. Each House takes the name of a famous man such as "Morris" and "Scott" and tries to live up to a definite motto and perform a definite piece of work for the good of the School.

In the senior or secondary department of the school the Head hopes to offer in time three types of work, looking forward respectively to agriculture, mechanical industry, and clerical and academic work. Arrangements are already in being for encouraging and assisting the boys and girls to prolong their school courses and to find employment on leaving. There will be openings for work of all kinds, for not only are there model factories growing with the town, but there is also already in existence the Agricultural Guild. This is a self-governing body financed by the New Town Trust and engaged in intensive farming of about a thousand acres of the rural belt belonging to the town. There is also a Central Stores of twenty departments, including a model bakery and dairy, which takes the place of a collection of private shops in the Garden City. Close to the school is an old farmhouse which has been converted into a hostel for over thirty men and women who work in the town. Several of the school staff live here, and the hostel is under the charge of Dr. and

Mrs. Ralph Crowley. Dr. Crowley, whose work in connection with "Special Schools" is known all over the country, is one of the original promoters of the New Town enterprise, and his advice and interest are of great value to the school. The school managers work in close touch with the other chief local organisations, and include a number of the most prominent citizens. There is, for example, a general "Health Council" which has co-operated in supplying a specially complete scheme for attending to the physical health of the children.

And what of the academic side? I can hear my friends of the old educational era exclaiming: "Of what use to educate the better class child side by side with members of the working class—they have different spheres and different conditions of life? Either your better-class child will be dragged down to the elementary standard or your working-class child given too inflated an idea of his own worth." Yes, even in these days of a Labour Government, there are people who genuinely believe in these ideas, and who would look upon the ideals of this Welwyn School with unfeigned horror, while cheerfully paying large fees for their own children to attend a New Era School and large rates and taxes for their charwoman's child to attend the Elementary School! Alas for them! the old order is changing; manual and mechanical labour is claiming the same dignity as academic work, and with the fulfilment of those claims there must topple down the old idea of "caste." Aristocrats there will always be, men and women of fine brains and fine bodies, the leaders of the race. But, oh critic, let us give all children the same chance to become leaders of the race—inherent fineness in a slum child will not be checked once the environment is favourable, and the mediocrity of the overfed will be spurred to further progress by that child's example.

You may say that I have painted this school in too glowing colours—you will remind me that it is an "Elementary

School!" Realise, then, that all I have related has been accomplished in little over a year. The secret? Co-operation between parents, staff and managers, and the County Council! There is a monthly staff meeting to discuss problems. Staff are invited to the managers' meetings, and—sigh for this, ye teachers!—to discussions with the architect! The parents meet from time to time and a weekly class was held last winter, with an average attendance of 30 parents, when it was possible to carry out an interesting study of the psychology and the development of young children. Remember, also, that the parents are contributing financially to the progress of the school, and you realise the many incentives to close co-operation with staff and managers.

A visit to the school sends one away refreshed and stimulated by the quiet idealism and honesty of thought of the Head, Mr. Pinsent, and full of intense respect for the staff. How better can we show our appreciation than by sending a contribution in money to the School Fund to

THE SECRETARY,
Welwyn Garden City Educa-
tional Association,
Lea Cottage,
Welwyn G.C., Herts;

or of books for the School Library to

THE HEADMASTER,
Handside School,
Welwyn Garden City,
Herts.

A Graduate in a Junior Form

By Mary F. E. Cotter

(*L.R.A.M., Higher Froebel Certificates. Lecturer in Method*)

THERE was once a Secondary School, and at the many staff meetings held, twenty or more severe ladies sat in a ring, and in answer to searching questions by the Head Mistress concerning the progress made in the Upper Forms—the Lower Forms being beneath the notice of a Head Mistress who had taken "Final Honours"), said, sometimes all together, and sometimes in turns: "The children have done very poor work." "None of the children seem to take any real interest in the work." "The Compositions are frightfully bad and much below Senior Oxford Standard." "Matric. is out of the question for that Form," etc., etc.

The Head Mistress was worried. All her assistant mistresses were Graduates. They had not for the most part been trained to teach; but they were Graduates, and that ought to have been enough. Even her Junior Form teachers were Graduates; they were not mere Training College people who had to have

a specially low grade of salary given to them owing to the absence of letters after their names. Well! Why this poor standard of work?

Never for one moment did it enter Miss Z's worried head to examine the work done in her Junior Forms, from which her Senior Forms had sprung carrying with them this state of mental chaos. She was like the man in the Gospel Story who built a house on the sand.

Let us turn to one of these Junior Forms and examine the sand of Miss Z's Educational Institution.

In this Form were funny little children of nine years of age (some with adenoids and some without) who could read but stumblingly, and who turned out the quaintest of Compositions. The History Graduate gave them a book to read called *Britain and her Neighbours*. In this book the chapter on the Reformation begins, "A little leaven leaveneth the lump." This chapter at first puzzled the nine

year olds—a little later they took a dislike to it, and then finally condemned the whole book. They groaned every time the special period came round. By the end of term, they not only disliked the book, but they hated History.

“A little leaven leaveth the lump.” Poor little nine year olds! They were at the stage of development when they wrote sentences like this, “Martian luther lived in a pheasants cotage.”

They were at an age when all the world of learning was to them as chaos, and subjects became hopelessly jumbled up in their minds, so that they could write sentences such as this, “Eli was a very old and a very heavy man, he sat on a gate and fell over backwards when he heard that joan of Ark was taken.”

Examinations came at the end of term, and were a truly awful time for these small bits of humanity. They sat for hours writing and writing all their jumbled up scraps of rubbish. They rubbed their aching, inky fingers; and they put up arms to ask questions, only to be told by severe ladies to put them down again.

One chubby little girl, who did not worry, and who did not allow anyone or anything to upset her calm, gazed at the question, “What do you know of the Black Prince?”

Now the Black Prince, she knew, had come along somewhere about the very beginning of a term. Nothing much had been said about him, but he had loomed up looking very black in one of those wars. She couldn't remember which war. Wars, you see, came on nearly every page of that History book (that History book that had said “A little something something the lumps.”) But which war? That was the bother.

The chubby one waved her pen about and made several blots as she did so. She

gazed at her blots and then she looked at the rather cross, severe lady at the table, then fixed her eyes on the words “Black Prince.” Suddenly, “Black” suggested “black looks,” then “bad temper.” Then not long ago, St. Paul's Cathedral had come in a History or Geography lesson; she couldn't remember which. At last, in very large writing, which went undisturbed on its way through many inky patches, she wrote: “The Black Prince had a simply furrous temper he went into St. Paul's Cathedral and the dean fell ded with frite.”

(She had had to write out “St. Paul's Cathedral” several times, so she knew how to spell it.)

She beamed when she had finished; in fact, she beamed so much that the severe lady at the table thought she was playing with some other child, and told her, rather sharply, to put her pen down. The chubby one was surprised, but not unduly: so many things that were said and done by grown-ups were unaccountable. She put her pen down, gladly enough, for her eye had caught the next question: “Why did Henry VIII quarrel with the Pope?”—“What difference did this quarrel make to the Church?”

This, then, was the state of things in Miss Z's Junior Forms. She had chosen Graduates, untrained in Child Psychology, ignorant concerning the principles which should guide a teacher in the choice of books and in the method to be employed in dealing with those books, to lay the foundations of her Educational Institution. What wonder if, in these lower regions, they created a mental fog which moved slowly up the School, and in the Upper Forms became so startlingly apparent as to necessitate endless Staff Meetings to discuss what should be done to disperse this bank cloud of gross ignorance.

New Ways in Art Education

MODERN artists are in a world apart. Ordinary humanity cannot follow them. They do not understand what they create and this is the gulf between their world and ordinary humanity. The question is, "Must this remain so, or is there some way of reconciling the two?" Plainly the artist cannot go to meet the people, because that would be going backwards. It is the people who must catch up with the artist, and this can only be done by young people who progress more quickly.

We find art values appearing in new forms, in the living form. All living forms spring from eternal life. There is no right road from the form to the living, from without to within. And yet through all the centuries we have been striving to teach historical forms, compelling our scholars to imitate them. The folly of this has now been recognised, but we have not yet found a way to live. Instead we are looking to India and China, to Asia and the Negroes, to the best which every art has to teach. We cannot imitate them because their form has flowing rhythm, the expression of the totality of life. Modern children are just as capable of arriving at their living form if we hold them to it by removing all obstacles to expression. They will then find a way to live of themselves.

The principle can be stated very shortly. The scholar is taught to realise that line and colour are the media for artistic expression. His attention is directed to various colours (self-coloured silks, etc.). He begins to "feel" these colours which are able to influence the soul directly. Each colour has its own special influence. We start with two distinct influences, such as a colour which gives the feeling of warmth and another of cold. In the same way one can contrast curved lines with straight lines meeting in an angle; one is flowing, ex-

pressing movement and the other expresses boundaries.

There is rhythm in all art. If children's drawings have often surprised us it is because of the strong unfettered rhythm which there is in them.

When the scholars have felt the influence of colour and line, they are led to express themselves through colour. This is done in geometrical manner.

I have often had an opportunity of observing how my 16 and 17-year-old scholars seem naturally to delight in the newest kind of pictures, for example, those of Marca, Campendonk and Bloch, and how they seem to absorb them without any effort. Youth always feels and thinks in the present, and that is why it is easier for them to enter into relations with modern art than with the older schools. But these methods are also an excellent preparation for the understanding of the older schools of art. From time to time the older scholars are shown pictures by the great masters of the past, but only by way of preparation for a subsequent visit to a museum, because the real essence of these pictures, the colour and the composition, can only be seen in the original pictures themselves.

But the best in art is that which comes spontaneously from the scholars themselves, and there is no need for us to borrow from Asiatic or other foreign types. All that is required is to remove the obstacles from the path which prevent the children from coming to themselves. The greatest resistance comes from the intellectual people, for they are the most cramped and bound in spirit.

It is not so much a case of creating something new in art as of finding the great secret, known to the past, but now lost by the intellectual thinking man. It is a revelation of childlikeness and this must be preserved through life, for it is the real creative impulse of life.

Art Education in Accordance With Individual Faculty*

By Christoph Natter (Jena)

By art education I mean the vital principle of creative activity permeating the whole of education, and not that æsthetic appendage to our ordinary education which, in the course of time, usually drops off of its own accord. This creative activity depends upon the freeing of faculty, natural to everyone and existing in him from the beginning.

The supremacy of the training of reason and will prevailing at the present time causes the repression in early childhood of this faculty, which is but rarely able to exercise its beneficent influence upon man's inner life. Education and instruction, if they are controlled by this vital human principle, may lead to the expression of this power of the soul. For this, the young of our day unconsciously yearn. Yet if this inner faculty attempt to manifest itself, it is generally side-tracked by finished prototypes, and, losing itself in imitation, it is again reduced to inactivity.

The question now is how to raise this faculty, strengthen it, make it conscious. For the most part it reposes in the depths of the soul, and what arises from the depths of the soul is formative, creative, harmonious and truly real; for, "Soul depth and the depth of God are one depth." (Meister Eckhart).

This is the foundation upon which all education must build. For that which is formative, creative, harmonious is spontaneous, boundless, vital—a throb with the heart-beat of life.

If this is to be nurtured, we must not present lifeless models to the young, nor inculcate what is dead. Our aim should rather be to live together actively creative, for youth brings beauty with her, therefore, also Art.

There is no art education known among the natives of Java or the South Sea Islands, and yet everything which they carve, mould or build is full of the thrill of this spontaneous, boundless, torrential stream of life. Rhythm is the expression of this life. An education, however, which is exclusively pre-occupied with the training of reason and will—as ours is—represses rhythm, destroys vitality, and produces the state of arrhythmia.

By arrhythmia, I mean the disturbance or deflection of the steady outflow of life's energies, the interruption of the rhythm of the soul, the damming up of the vehemence of life which constitutes man's natural and legitimate bulwark and weapon against evil.

It arises whenever we forsake the way outlined by native faculty, the safe path of instinctive feeling, and have no faith in an eternal life which is essentially creative. To realise this produces concord, poise, harmony, because this state has an eternal consciousness—is indeed God, whilst the contrary state can only result in discord, distortion, disharmony.

Let us place ourselves in the pure process of becoming, and believe that "we are that which wills and has but one will" "eines Willens Wollende sind" (Nietzsche), then harmony abides with us. Then everything forms and moulds itself spontaneously in a truly wonderful way, and even what is yet to be arranged itself logically in our feelings and action, whilst external things fashion themselves around us by the will of a goodness that

*A book of this title by the same author is published by Andreas Perthes (Gotha). It is profusely illustrated and demonstrates, as the result of years of experience, how the vital principle in art instruction, dealt with in this article, may find practical application. See advertisement, page vii.

is eternal. The vitally effective people are those in whom these forces operate.

Bearing these thoughts in mind, let us turn again to art education and watch a young person at work. We shall then differentiate clearly how this duality of harmony and disharmony is a constantly changing state in him. If he is in a state of harmony, his sympathies are intensely concentrated and absorbed, he is free and utterly unaware of himself. He produces—and what he produces is beautiful and bears the impress of spontaneity and originality. It seems to come from another world. And indeed it does, for it issues out of the depths of the soul. The soul is that in man which enables him to forget himself and to rise above himself.

If this harmonious work is suddenly interrupted by attention being turned to the self, the self immediately becomes conscious of its own existence and seeks to undertake the work of creation itself. Thereby the power of the soul is disconnected. Will and reason alone remain and desire to continue the work. But as reason and will alone cannot possibly be creative, the result is something artificial, fanciful, forced, arbitrary or stupid. No violence can be done to what is really living. It cannot tolerate the domination of intellect nor compulsion of will, nor any shade of self-complacency and vanity.

In class one day a girl showed an uncommonly quick perception of what I was trying to teach. I was astonished at the harmonious balance of black and white in a design which apparently her hand had produced without effort. I allowed myself to be tempted to premature praise, and thus made the girl conscious of her own inner beauty. She became self-complacent, and stimulated by the desire for more commendation, wanted to work still better. She wanted. But that very desire spoilt everything. The delicacy of unconscious feeling was gone, the will acquired preponderance, and after this disturbance any further production was crude and inorganic. In proportion as self-regarding factors gain in strength,

the faculty of spontaneous production becomes weaker.

Unfortunately, I have had many similar experiences, although premature praise has not always been the cause of the disturbance. The pupil needs very careful handling in order to break the connection with the disturbing complexes. That is not at all a simple matter in a complicated nature.

A boy from the elementary schools, who had previously done some beautiful work, suddenly became incapable of proceeding. He forced himself to work and honestly did what he could, but after a time the state of disharmony increased so much that his head began to ache and he became thoroughly "out of sorts." I told him that was the natural consequence of work which had been wrongly begun, and advised him to go for a walk, and this did indeed restore his inner equilibrium.

These two examples suffice to show how conscious endeavour, reflective consideration, will, self-complacency and other hindrances of a purely mental order, induce a state of arrhythmy. There were many other similar cases when pupils suffered from premature fatigue, headache or disinclination to work. Young people who are filled with harmony of soul whilst at work, show mental alertness and are untirable. Their demeanour at work is quiet, logical and frequently very charming.

There is a close correspondence between inner harmony and a vital relation to everything which immediately concerns us. Natural, ordered action, the capacity to immerse oneself in what engages one's attention [*Einfühlung*—these things result only from a state of inner harmony. Then material things acquire as it were life and feeling for us. At such times it would be impossible, for instance, for a glass to fall from one hand, or for a door to be banged. Hands and mind co-ordinate, and move with complete freedom. We find here the beginnings of art education in the widest meaning of the words. He who has not experienced harmony and concord in himself, will never

be able to recognise, much less to fashion, it in the external world. Let us therefore encourage the children in everything and everywhere to use the noblest gifts with which Nature has endowed them, including the faculty of self-directed action—then all else will follow spontaneously.

Above all, we must be careful lest we offend the natural artistic sense of our little ones. This, it must be confessed, the adult—with complete lack of feeling—is constantly doing. I know this demand is Utopian, and yet it must be made.

Of the teacher, however, we expect the delicacy of feeling which always discerns the purity of sensation which seeks expression. Only if the child be misled by reflective consideration, or becoming self-conscious is in danger of losing the chastity of his conception, should the teacher immediately intervene. Art education must not therefore begin in a specially arranged lesson. It is true, especial consideration is then bestowed upon it, so that each may build upon a real basis when the creative faculty peculiar to him is free and presses towards creation.

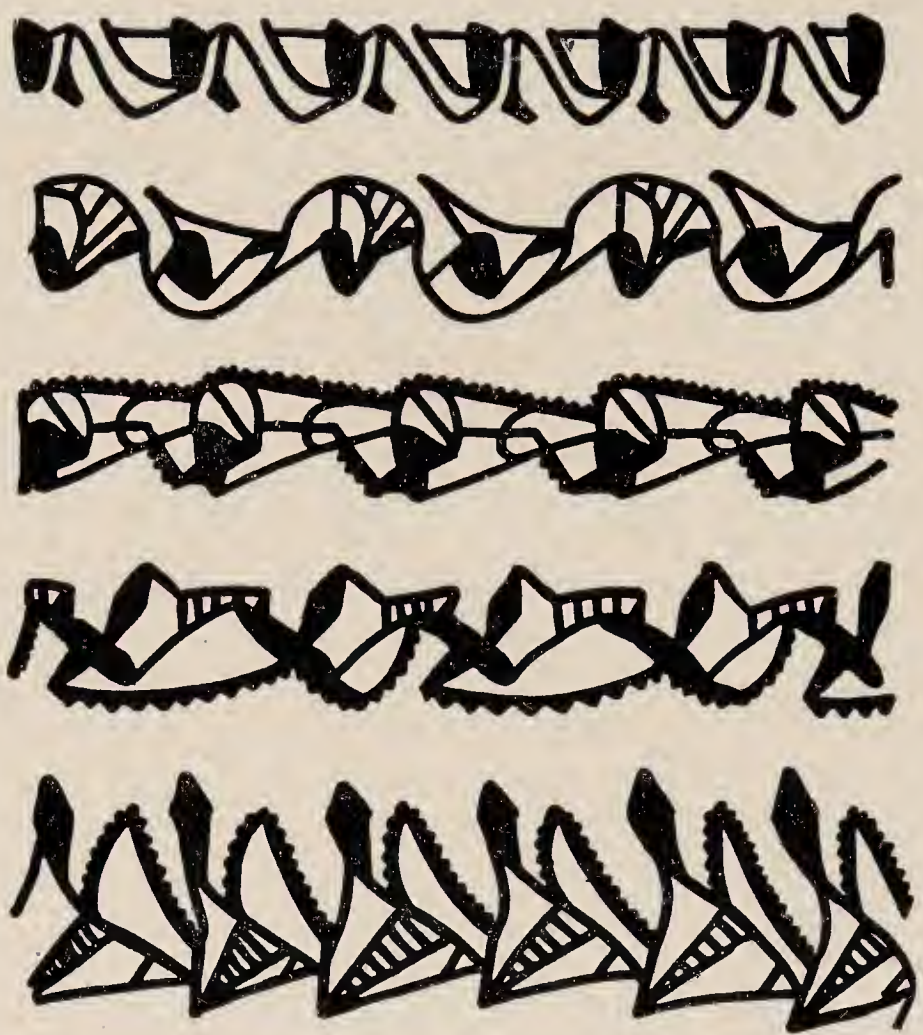
In the art lesson, the link between teaching and creation is in the first place legitimate. This legitimacy, being taken for granted, is therefore the meeting-place of the individual creative faculty of teacher and pupil. Instruction must be based upon the fact that our innate capacity for what is legitimate may be strengthened and increased by discipline. Within the limits of this article what is purely methodic in this instruction can only be briefly indicated by means of examples; it is indeed only the barrier which holds together the stream of life, rhythm, so that it may not lose itself in vague discursiveness, and thus dissipate its strength.

Everything which we feel to be harmonious is based upon law. Desire for order is the first expression of this inner sense of what is fit. All culture begins with order. The first step in art education is to order and direct according to the

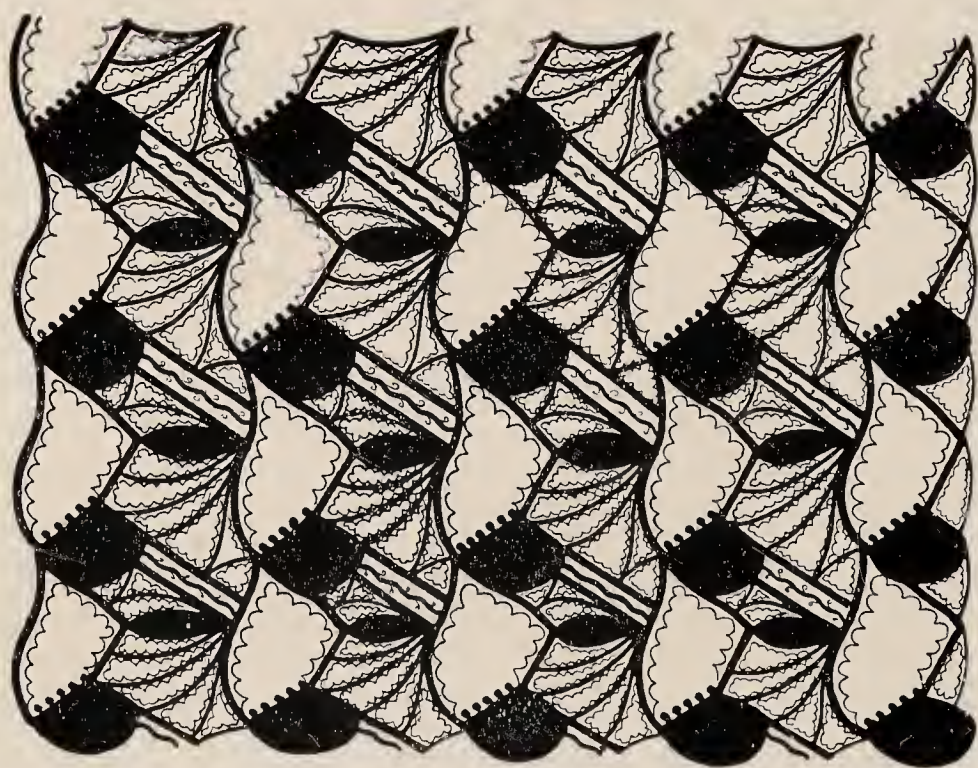
individual sense of what is pleasurable. That leads spontaneously to the further loosening of the fetters of the inner sense of law and order. Repetition and arrangement arouse pleasure in what is exact, measured, rhythmic and progressive, and these are recognised as the first element of order in design; next comes the juxtaposition of similar or different forms out of which symmetry arises, which also belongs to this inner sense of law. To free one's secret sense of law and order by means of movement or other action, produces a state of satisfaction. Body and soul are then in unison, and unison is harmony. The beauty of rhythm and symmetry is realised from the bottom of the soul, it penetrates the whole being, and becomes an actual experience. These exercises, which of course are only practised by means of self-discovered forms of phantasy, are also excellent for strengthening self-discipline. For this, however, they must be wholly spontaneous, thrilling with life, a result attainable only by deep-breathing, collectedness and concentration. If, on the other hand, they are prepared and imposed from without, there is a great danger that everything delicate and artistic, which is seeking a form of expression, will be crushed from the very beginning. Directed in the first-named way, in my classes a large number of coloured objects and designs have been executed by pupils of 14 or 15 years, which would put in the shade much which in the sphere of Art is commonly accounted good.

All Cosmic law belongs to man. The more he allows this to work through him, the more he frees himself from the bondage of external limitations, and is constrained by the necessity of his own inner law. This is the secret, hidden beauty.

In order to draw nearer to this beauty in my lessons, so-called "freeing" exercises follow, which reflect directly the throbbing intensity of life which, if obedient to the law of its own being, can only create beautiful things. For these exercises stress is laid upon collectedness,



Line Construction



Surface Construction



Improvisation



Improvisation

absorption, and in absorption, concentration; freedom, childlike playfulness and sensuous pleasure in the material also pertain thereto. Frequently this work is performed under the accompanying influence of music.

In this way, which always leads from within to the without, the pupils come to make line, colour, light and shade, form and space into their means of expression, improvising and composing as seem good to them. They experience the joy of being able to create in accordance with native faculty. The soul is enriched by this experience. The sense is aroused and the faculties disciplined, by which artistic things are realised and differentiated. The vital creative powers of the young people are set free, and strive to find appropriate forms.

The aim of this article is to emphasise the need of cultivating the faculties of mind and soul by means of art education. These faculties must be placed in the centre of our education, and made the chief factor in every form of work. In

this way education will attain the height of its true nobility and value, and leave with those who thus create an added moral and social worth.

The repression of these faculties, for the purpose of favouring the cultivation of reason and will, is not only in itself hostile to life, but signifies also an irreparable loss to the culture of our day. Also reason and will suffer most if they are not directed by the soul. Its discipline is in truth divine. Art education, in the broadest meaning of the words, is in fact one of the most difficult tasks of education, if it is to be guided from within in accordance with individual innate faculty. But this requires infinite patience and strength, and brings little result to the individual. We can only expect the full result when behind the individual there stands the living community of a school, alive from the depths of its soul, in which what is vital—i.e., what is artistic—is the formative and creative power of life.



The School of Natural Development

By Lillian Rifkin

(This School was conducted in a barn during 1922, and later, in 1923, removed to a house nearby. Re-opened in a more central position, it has met with success and has formed a group of parents and teachers for the study of Modern Education.)

AFTER reading many articles on Modern Education, and observing in many schools, it seems that no experiment (except to a great extent the Modern School at Stelton, N.J.) has proved that creative, spontaneous activity can be the basic principle of education.

Eager to test my theory that creative, spontaneous activity forms the basis for true education, I attempted an experiment.

To a barn in the rear of my home—a barn that in itself was most unattractive in appearance—I invited the children of the neighbourhood. They came, as many as twenty-five children, and there found within many materials essential to creative and spontaneous activity. Crayons, paper, books, beads, materials for sewing, and costumes were placed in one room, and in a small adjoining room was a workshop with hammers, nails, saws and wood.

Coming without a thought of their attire—a phase of modern school attendance that always makes children self-conscious—the children attended of their own free-will and unaccompanied, so that the coming itself was a spontaneous action.

There was not any fixed time for attendance, yet the children were clamouring at the gate before the barn doors were opened. It was a typical group in a typical neighbourhood. The children were of Irish, Polish, Jewish and Italian extraction, not forgetting the three negro children. There was a blending of nationalities, each contacting the inborn characteristics of the other. "Aren't coloured children kind," was Esther's conclusion, after Gladys, the

little coloured child, offered her assistance in the making of a sliding board.

With the school under way, the children instantly recognised the crudity of the barn, and without suggestion or direction the boys set about building shelves and benches and whitewashing the barn.

The children were at liberty to help themselves at any time to any material they sought, and create whatever they wished, and through their expression they received the reflection of their power or limitation. Order always prevailed, and indeed, why shouldn't it—when each child's activity demanded his attention and concentration?

Music was not provided by a piano or a victrola, but the children frequently created their own while working. One child would start a song and, sitting about the table, the others would take it up. Even the children in the adjoining workshop would join in.

Impromptu performances were frequently given. They would leave their work—that is, the children who of their own inclination desired to give the performance—and would follow out their own creative idea. They would sing and dance, creating their own songs and steps. In this form of art they displayed exceptional self-expression. Butterfly dances with songs such as "I am a Butterfly, flying, flying," or flower dances created by one child and adopted by others, "I am a flower, growing, growing up so high—a boy picked me I was so unhappy." This song inspired variations—some "happy to be picked" and others "happy to be taken to some boy's

home" (!) It was interesting to notice that songs, self-created, were sung with action and expression, while those of the popular variety and created by others were sung merely for the sake of singing, without action or expression.

Materials frequently suggested a play, I learned, and boys, finding burlap in a box, made cowboy suits and imitation holsters for their revolvers, and, after two days' work, held a thrilling Wild West show.

Every Wednesday afternoon was set aside for performances, when tickets were sold for a penny apiece and the money thus realised was used to buy materials for the school. Shows given on this day differed from those of the everyday impromptu variety, and on Wednesdays the barn was completely transformed into a theatre by the children. Children of a different group created and directed the theatrical performance each week. Older girls ranging in ages from ten to fourteen favoured plays in which there were princesses, kings and queens, while the older boys of from 10 to 12 seemed to prefer plays full of thrills and risks—Wild West shows with cowboys and robbers.

In arranging their first show, children from five to nine years, without experience, reflected an interesting phase of the entire educational scheme. The young children quarrelled, each calling louder than the other, "I want to be the Queen." So keen was the rivalry that they almost gave up in despair until nine-year-old Annie called upon Dora, age 12, for assistance. Sizing up the situation, Dora organised the children according to height, helped them with their costumes, and the play was a success as far as they were concerned, although inwardly I felt that the show was the result of the effort of Dora. This perplexing problem was solved satisfactorily later, however, when the young children created and produced their own play without any assistance. They were quick to learn the lesson of

observation, and the mental impression remained with them for all time. They had, after all, solved their own problem.

The manner in which these young children created their own play is interesting in itself. A child made a design on cardboard with parquetry, and sang a song about it, "See my pretty design," and then with design in hand, danced. "Let's make designs and have a real show" came as a suggestion, and all of the children left the work they were doing to make designs out of blocks, crayons, paper and parquetry. This formed the theme of the play, one of the songs being "Now I will lay down my design and dance," which was followed by the most exquisite fairy dance.

It was then made clear that young children create their dramas immediately from concrete and tangible things. This was their stage of development, and the concrete things held them. The faculties of organisation and ability to comprehend the abstract would come to them later. When closing time came the children put everything away, cleaned and swept the barn, and set it in order. They learned the meanings of co-operation, freedom and democracy in their simple natural way.

This school in the barn became a vital factor in the community, and through the interest of a few citizens it has been possible for me to continue the school in two rooms of a small house in the same street.

In such a school, where the access to material is free and easy, where many activities are conducted at one and the same time, where the educator busily occupied in her own creative expression, is aware of each child and his activity and gives advice or information when asked for—all the manacles fall off, for one walks unafraid, each step becoming surer, every step bringing each closer to himself—closer to the realisation of his own consciousness, and to releasing in himself the power to create.



School of Natural Development.

Educational Experiments in an Eastern School

By F. G. Pearce, B.A. (Hons.)

(Principal, Mahinda College, Galle, Ceylon 1921-1923, Chief Commissioner, Indian Boy Scouts, 1918-1921, Acting-Principal, Wood National College, Madanapalle, South India, 1919-1920).

CEYLON ought to be the educational paradise of the East. So naturally fruitful and fertile that starvation is practically impossible, this "Pearl on

Next-door neighbour to mighty re-awakening India, vitally in contact with England (and at present almost too much dominated by English ideas and ways of



English Laboratory, Mahinda College, Ceylon.

India's brow" has a climate in which one cannot feel really cold, but which is rendered sufficiently bracing by the ready accessibility of a most striking cluster of mountains.

Racially, religiously, geographically also, Ceylon is a veritable meeting-place.

half a century ago!), Ceylon is also within easy reach of influences from the Far East.

Racially it is mainly Aryan, three-fourths Sinhalese (probably of North Indian origin), with the later additions of various European stocks, first the

Portuguese, then the Dutch, and lastly the British, with a sprinkling of Americans, Swiss, Germans and French, the remaining fourth made up largely of South Indian Tamils and Muhammedans—the Coast Moors, as they are called, sprung from the early Arab traders who frequented the West Indian coasts.

This amazing variety, for so small a country (about the size of Ireland), is not yet welded into a cultural unity. But there is no reason why it should not be, given a far-sighted educational policy, and political freedom for self-adjustment.

There is hope in its younger generation (and perhaps only in that), hence the experiments in this school, hence this article. But, generally speaking, at present Ceylon is a hopeless educational backwater, a mediocre imitation of early Victorian England, in more ways than one. Experimental work is beset with almost overwhelming difficulties. By most people (including most of the parents) we are regarded as mildly insane, but tolerable as there is nothing better to be had at present. By some our lunacy is felt to be dangerous, as being prone to encourage too much independence in the youngsters. Luckily we have a Director of Education, fresh from England, who is himself interested in that form of lunacy.

Into this enervating atmosphere *The New Era* comes like a refreshing breeze. Oh, that it might be more often—monthly, nay, weekly, rather than quarterly! May this sincere tribute of gratitude and admiration from the ploughman of a lonely furrow in a distant isle, be accepted by the devoted Editor of *The New Era*.

Now to the experiments which I have been asked to describe.

They arose from the realisation (common to all, I suppose, who take up the New Education) that our big educational institutions were producing more machines than men, more dummies than doers or darers. The few *stand-out* ones stood out rather in spite of their education than because of it. They would

have been *stand-out* in any case. There must be more attention paid to the individual pupil, and in such a way as to bring out qualities to fit him for usefulness to his fellows,—not for mere personal distinction or commercial success. Especially something must be done to develop *initiative, responsibility, self-discipline* as opposed to imposed discipline

Scouting

In 1913 I came out to be Vice-Principal of this institution, a large Secondary School for Buddhist boys. Having been a Scoutmaster in England, I thought I would try what Scouting would do for the boys here. So we formed our patrols (the first school-troop for oriental boys, I believe), and went ahead with the work. It undoubtedly went far to achieve the beginnings of what we were aiming at, and we owe a deep debt of gratitude to the genius of Sir Robert Baden-Powell for making possible those early efforts. I may say here in passing (for perhaps other schoolmasters may be interested to know my experiences in the matter) that I think Scouting has far-reaching possibilities,—some I have seen for myself as I later on spent three years in organising Scouting among Indian boys in nearly all the Indian provinces—but, owing to the tendency of the movement to fall into the hands of military men, or, worse still, to become a sort of patronised pet of well-meaning but unimaginative officials (*vide* Mr. John Hargrave's similar criticisms of it in England), is open to grave disadvantages, unless one is careful to lay the greatest possible stress on the value of the Outdoor-Life and (unostentatious) Public Service aspects of the work, and relegate badge-hunting competition and official parades into the background. I am still keen on Scouting, in *that* sense.

We found Scouting invaluable, but it did not go far enough. Our boys did not *live* with us. They came to school, studied, played, scouted; but then they went home; and, after all, they were out-

side our influence for more hours than they were within it. There was something missing. Besides, I felt that there were certain particularly oriental aspects of education which were completely missing in the Scout training.

Self-Government

Our next experiment, therefore, was to start a Hostel on a small scale. We began with one boy and two teachers! Our idea was to run it on idealistic lines, making it pay its way, if possible, but gradually to put the whole thing into the hands of the boys themselves, under the guidance of the Warden, of course. From the start we determined not to take more than twenty boys (so as to be able to study them and pay close attention to individual development), and when our numbers rose above that figure, we rented another house, and started another Hostel. This incidentally gave us a fine chance of selecting the boys for each Hostel, according to *temperament* and friendship. We now have six such Hostels, and we have found (in the course of our six years' experience of them) that, by exercising careful judgment in the selection of the Wardens and Sub-Wardens, and by grouping the boys under them with our definite aim in view, each of these Hostels has gradually developed its own *distinctive* tone, and has thus provided for much fuller development of boys of different temperaments and ages than is generally possible in the "barracks-hostel" of the ordinary type, where hundreds of boys are together. Furthermore, a much closer approximation to a real home-life is possible in such small Hostels, where all live together on the most brotherly terms, and where the Wardens are in intimate touch with every boy. In this particular we, in fact, took the ancient Indian "*ashrama*" as our ideal.

Also, much is possible in the way of training in self-discipline and self-government in such hostels. An elected mess-committee arranges the *ménu*, and also has the important right of seeing all

the hostel accounts at any time (whereby both boys and parents are assured that *all* the money is actually spent on the welfare of the boys in the Hostel). Little by little in some of these hostels it has been possible to abolish all written regulations and formal time-tables, relying entirely on the honour and commonsense of the boys, and the kindly stimulus of the Prefects when necessary, to make them refrain from abusing such liberty. And, on the whole, it can be said that the liberty has not been abused. It has not yet however extended to all Hostels alike, as the Wardens of some prefer to work along different lines, more suited, perhaps, to the boys there.

I had an interesting opportunity of trying an extension of this Hostel-Self-Government idea in Madanapalle College, a residential university College, of which I was acting-principal for a year. There had been perpetual complaints about the unsatisfactoriness of the food, added to which there had been a deficit on this account for several years. The circumstances were extraordinarily complicated by reason of the fact that the students belonged to so many different castes and races—Tamils, Telugus, Malayalees, Kanarese, Guzeratis, Marathis, Sinhalese—which, in India, means that they are accustomed to quite different kinds of preparations, so that what will exactly suit the taste of a Tamil will be uneatable stuff to a Marathi. We solved the problem in the following manner.

The Residential Union of the College assembled, and each community elected one or more representatives (proportionate to its numbers) to serve on the Mess Committee. This Committee met every Monday morning, with the principal as chairman, and proceeded to elect one of its members as "executive member for the week." This member was, during his week of office, supreme in all matters relating to the food-supply (and later on, even as to minor matters of internal administration). At the beginning of each month the funds available for the supply of food were assessed, and one

fourth of this sum was allotted for each week, the Principal giving authority to the "executive member" to draw on the exchequer up to this sum. Thus the committee had complete financial responsibility—a vital matter in my opinion, not only from the point of view of practical necessity but from the point of view of training in proper management.

The "executive member" had heavy work to perform during his one week of office (and as each member rarely had more than one week of office per term, the interruption to studies was not very serious and was justified by the extra experience gained). He had, in the first place, to plan out his *ménu*. Then, armed with the necessary cash, and accompanied by assistants to carry his purchases, on Tuesday morning (market-day) he sallied forth to buy everything needful. The cooks were entirely under his control for the week (with the right of appeal to the committee and then to the Principal—a right which was rarely exercised, happily for the Principal).

Needless to say, there was tremendous emulation among the committee-members to see who could give the best value for money. We were fed royally, nay, sometimes positively feasted—and, strangest of all, there were no deficits! The committee was changed after being in office for one term. Thus not less than twenty-four students had the opportunity of gaining valuable domestic experience during the year. Probably some of them are now better housekeepers than their wives! The experiment was voted a grand success. It must be remembered that this was carried out in a residential institution of young men, not in a school. We have not yet carried it so far in any of our school-hostels.

School Parliament

Another device which we planned here at Mahinda College for the purpose of training our older boys in self-government, was the School Parliament. This is modelled closely on the House of Commons, as regards procedure and

cabinet government, all boys of the Third Form upwards being considered as M.P.s, choosing their own constituencies (towns or localities concerning which they were supposed to familiarise themselves and whose local interests they were supposed to stand up for, when necessary). The Principal was *ex officio* Speaker, with rather more autocratic powers vested in him than are considered fitting in the real House of Commons! Also, the Government was stabilised with a majority to back it up at the start, by a very simple device. Any candidates for the Premiership were invited to address the House on a fixed date at the commencement of the session, and, after hearing the policy of each, and the proposed bills for the session outlined (and, if time permitted, supported by other speakers), the House voted as to who should be Premier for the ensuing session. The Premier then nominated his Cabinet, and at the next sitting introduced his first bill. In course of time definite parties formed, Moderates, Socialists, and Independent Liberals, and able leaders emerged who were capable of calling party meetings and framing definite programmes.

Dalton Plan

The latest development upon our road of experiments in education has been a trial of the Dalton Plan, on a fairly large scale. We had been studying it, and thinking about it for about two years before we took the plunge. For this is a very large school—too large—nearly seven hundred and fifty boys, and I notice that, with a few distinguished exceptions, most of the schools where experiments have been tried with success are schools of sometimes less than a hundred children.

It is quite unnecessary for me to say much about our working of the Dalton Plan. We felt that we ought, in fairness to the originator, to try the Plan exactly as Miss Parkhurst recommends it, before attempting any modifications of our own to suit the special conditions of oriental

boys. It has now been working for one term, in Forms One to Four (12 to 16 years), that is, with about two hundred of our boys. There is not the slightest doubt that it has immensely stimulated the already well-awakened initiative of the boys. With hardly any exceptions the boys have taken to it easily and enthusiastically. The exceptions are nearly all in a class which has the misfortune of being obliged to sit for the Cambridge Junior Local Examination next December, and fear lest the new method may prejudice their chances of a pass in this cram-test is probably the explanation of the trouble. In many cases younger boys are taking to it more readily than older ones who have grown used to being spoon-fed.

Our conditions are in one respect ideal for the Dalton Plan. The school stands in lovely surroundings, with its own shady and beautiful gardens, containing seats and arbours where the boys can read quietly and do their assignments if they do not require to be in the Laboratory. Also, our Laboratories are very fine large rooms, especially our English Library, which is arranged with desks in alcoves and plenty of flowering plants everywhere, so that it is attractive to the extent of luring boys into its peaceful spaciousness at all hours—even on Saturdays and Sundays and during the vacations. Experience has shown us unmistakably that the providing of these beautiful and

peaceful surroundings has had a definite and speedily noticeable effect on the character of many boys. The Indian and Sinhalese boy is much more sensitive and responsive than the average English boy, I think, and this makes it all the more necessary that the brutal old methods should not be perpetuated here, for the boys are more easily spoiled under such methods than English boys would be, and they respond wonderfully to more idealistic and gentler methods—unless they have already been hopelessly hardened or crushed at home or at other schools. Most of our boys take a great pride in keeping the place beautiful and harmonious, and this greatly simplifies discipline.

What interests me most, in watching this experiment in the Dalton Plan, is that it so exactly carries on the idea at which we have been ourselves aiming from the beginning, viz., the working out in a form suited to modern needs of the ancient Aryan ideals and methods of education (as embodied in the “*ashramas*” for instance, and doubtless in the Buddhist institutions of ancient days), whose principles were “*Dharma*” (Duty, including self-discipline), and “*Maitri*” (Kindness, including its practical form, helpfulness to all beings). These seem to me to be at the basis of the Dalton Plan, and we have certainly tried to found our own experiments, such as they are, on the same great principles.

The Dominie Returns to England with his School

A. S. NEILL, the Dominie, has brought his International School home, and has set up at Summerhill, Lyme Regis. He is specialising in problem children, and says that he wants boys and girls that other schools find troublesome, lazy, dull, anti-social. He steadfastly refuses to compromise . . . “Here is my school,” he says to parents, “absolute freedom to work or to play. Take it or leave it.” He has brought with him a German girl of twelve, who pays no fees nor board. He got £25 for her from a kind man in the East End last year (and put it in a bank in Vienna which went smash). Another ten pounds from a Glasgow lady, a teacher, was saved by being spent. The Dominie cannot really afford to take free pupils, and would welcome any small gift from any *New Era* believer in internationalism and freedom.

Children and Their Playthings

By Henry J. Baylis

THE most important principle to instil into the hearts of little children is love; love to be unfettered and extended to all God's sentient, lowly animal-kind. Is it not of common knowledge that children are often chided for unkind acts and thoughts, even sometimes punished in a hurtful manner—and yet if we rightly consider our methods and customs, some so crude, illogical and even inhuman, we cannot reasonably expect other results. It is the effects of the causes we see, and therefore in truth the children are innocent of their acts.

Toy whips are purchased and given to the little ones and they may be often seen thrashing wooden horses or the frontal parts of their push-carts, and saying "Gee-up! Gee-up!" I have seen children severely beating a hoop or whipping a lamp-post as if they were urging some poor tired horse to further exert himself.

I noticed recently two little well-dressed lads in one of the parks, who were playing at shooting each other with toy pistols and percussion caps. Not far from them two more boys with toy swords were endeavouring to stab one another, as far as their toy implements would permit.

At home, toy butcher shops are given to the children. They handle and serve imaginary portions of dead animals, which had presumably arrived from a slaughter-house.

At the start the children contact the idea that animals have no "rights"; that they are solely for mankind's use and consumption.

Toy singing birds in tiny cages are given to children, whereas if all birds had their proper freedom they would not be imitated in this manner, nor cages of any kind seen. Birds would be singing in the trees, or in happy flight, giving their joyful song to man and his Maker.

"Monkeys up a stick" are given to children to manipulate, performing bears to make somersaults at the will of the little owners; travelling menageries with animals cramped together—similar to the orthodox ones which we see, devoid of space and freedom, travelling from town to town.

Elephants, horses, dogs, cats, pigs, and mice are made up in sweetmeat form for children to eat.

Again, books containing such stories as *Jack the Giant-killer*, the hero and slayer of many giants, *Red Riding Hood*, who discovers to her great dismay that a wolf has devoured her grandmother, and is waiting likewise to consume her, *Blue Beard* and his chamber of horrors—his many dead wives, *The Forty Thieves* each and all boiled to death in oil, are some of the toys, playthings and literature given to little children to amuse and instruct them.

Children think out and ponder over their toys and much that they read, hear, and see, and in the hours of their rest or quietude enlarge and distort their impressions in different ways, and in their vivid imagination turn many of them into living realities, often engendering fear and nervousness, resulting in lack of confidence—and then we wonder why.

Children should have toys and books that give them innocent enjoyment that they can recall with merriment, or, in turn, peacefulness, or educative thought.

Love, care and protection for their own kind and the animal-kind should be sown into their tiny hearts.

If we care to seek the cause of unkind thoughts and actions it is not far distant, nor deeply hidden; it is mostly the outcome of what is perceived, and in many cases taught; therefore we must be living examples to them rather than critics.

Vegetarianism has a sweet and healthy

message for children—a message of love and knowledge, founded on the principle of the unity and sacredness of life extended to all living creatures, and in adopting this attitude to God's furred, haired and feathered kind, they become patterns to others against all that is unkind and cruel in whatever form it may manifest itself, and all that follow in its wake.

Vegetarianism logically impresses upon the mind that the great Creator gave with all life the sense of feeling the great joy of living, of happiness in freedom, and that like ourselves each kind loves life naturally, and does not like pain and suffering, and uses every endeavour to avoid it. Having regard to these truths we should not do or be a party to anything that is hurtful to "*Life which all creatures love and strive to keep, Wonderful, dear, and pleasant unto each.*"

Vegetarian children cannot even bear to see fun made of animals either in toy form, word or deed. They are logical and happy in the great joy of knowing that they protect and help to emancipate

them wherever opportunity serves, and through the journey of life spread the joyful news of a fleshless diet and a great love of animal comradeship.

And when their span of life is over and they knock and enter the gateway of eternity they will surely hear, "Well done, thou good and faithful servant, your records are of love and compassion, you have refused to mete out to others that which you would not wish meted out to you. You have left the world a happier and more humane place than you found it, and so have helped to further My Kingdom on earth."

[Readers desirous of becoming further acquainted with the food reform diet may apply to the Secretaries—The Order of the Golden Age (a philanthropic society), 153-155, Brompton Road, Knightsbridge, London, S.W., The London Vegetarian Society, 8, John Street, Adelphi, W.C., or to The Vegetarian Society, 39, Wilm-slow Road, Rusholme, Manchester, who would gladly supply necessary helpful literature pertaining to the matter.]

World Library for Children

IN our advertisement pages will be found a list of thirty-two volumes of the World Library for Children that we have published up to date, to which we would direct the attention of our readers. This series has been published with a three-fold object: first, of providing literature of an international kind that shall help to foster the spirit of friendship between the children of different nations, based on a fuller understanding of the different national viewpoints. The best way of learning these viewpoints, next to travel, is through literature. Secondly, of providing a series of supplementary readers for use in schools—a series which is already proving very popular both in England and in other countries. Thirdly, of enabling every child to acquire the nucleus of a good library of its own at a nominal cost, through which it will acquire a taste for books, and for literature of the better class.

This represents a big effort on the part of the New Education Fellowship, and we would ask all our readers to co-operate in making it a success. Many a child would derive hours of happiness and of education if it were presented with a number of these booklets for birthday or Christmas. We have opened a Fund to try and bring such happiness into the lives of some of the poorest children in this way, which we would commend to the support of our readers. Details appear on advertisement page No. v.—ED.

Book Reviews

An International Year Book of Child Care and Protection. Published for the "Save the Children Fund" by Longmans, Green & Co. Price 7s. 6d.

What is being done to-day in England for our children? What is being done in other parts of the world for the world's children? These are momentous questions, for it is being more and more realised that "it is the boys and girls of to-day who are the citizens of the future" and that each nation, as the race itself, depends upon the well-being of its children for its continued progress and vitality. Not only those who are engaged actively and directly in child welfare, but those who are interested in sociology generally or think deeply about our modern social problems, will be glad of the appearance of this compilation of statistics and reports of the child welfare movements throughout the world.

The volume, which has been compiled with commendable care and thoroughness, and excellently arranged by Mr. Edward Fuller, consists of a summary of the laws and customs regarding marriage, divorce, legitimacy, education, juvenile employment, and juvenile delinquency, and the activities of state, local, and voluntary organisations for child welfare work, with a list of the most important institutions and societies concerned therein and statistics of population, birth-rate, infant mortality, clinics, school attendance, etc., for every country. There are valuable appendices on the Supranational Agreements and Laws relating to Child Life, on the Roman Catholic Canon Law and Mohammedan Law regarding marriage, parenthood, and children, an International Who's Who, and an Index.

Mr. Percy Alden, M.P., Chairman of the "Save the Children Fund," contributes an introduction giving a general view of the progress made in the work throughout the world, its present situation, and the hopes for the future, and when he says in it: "If the 'Save the Children Fund' succeeds in achieving, even in small measure, an improvement in the condition of these children, the labour of collecting this vast amount of material will not have been wasted," we assure him that, though recognition may be slow in coming and the efforts made be small compared with those to be made, the work is great and good as well as necessary, and has not been in vain, and will, we hope, continue with ever better results. We earnestly commend the book to all interested in the Child.

S. H. FOMISON.

Three Problem Children. One dollar. Joint Committee on Methods of Preventing Delinquency. 50, East 42nd Street, New York.

This is a book which deals with the methods employed in New York for the prevention of delinquency. It deals with causes which lie behind bad conduct, and applies the modern science of psychiatry and social work to accomplish the reform.

For these difficult cases there is a Bureau of Children's Guidance which discovers and treats incipient cases of mental conflict, intelligence

inferiority, conduct disorders and the like. The social worker, teacher and parent co-operate with the clinic in the study of behaviour problems. The three children dealt with in this book are "Mildred"—normal intelligence but backward and unhappy at school and threatened with mental disease; "Kenneth"—inferior mentality, a school failure and apparently on the verge of criminality; "Sidney"—of superior intelligence but misbehaving at school, unhappy and a failure at school work. The method by which these cases were cured forms interesting reading, and illustrates the modern theory that unhappiness is the cause of retardation and abnormal behaviour, and the removal of these inner causes of unhappiness is the first step towards enabling the personality to develop on right lines and to become an individual as well as a social asset.

J. E. T. S.

Women, Children, Love and Marriage. By C. GASQUOINE HARTLEY. London: Heath Cranton, Ltd. 7s. 6d.

This is rather a remarkable book and awakens many provocative thoughts. The section on "Children" will be the most interesting to educationists, and the topics dealt with are most interesting. The "tyranny of parents," "adult misunderstanding," "new ways of teaching children," "sex instruction," "the superfluous father," "the perfect mother," are just a few of the topics raised. It is a book for debate, and its startling frankness helps to push home-truths home. Parents and teachers will find it a great help in the solution of problems of conduct.

The essays on "Woman in Spain," "Modern Marriage," and the "Problems of Birth Control" present the problems in a new aspect, and the proposals for legal reform, having in view the protection of the young child and the adolescent particularly, are most pertinently discussed.

We commend the book to all who are interested in educational reform and in social problems of the moment. It is rare that subjects of such vital importance are presented in such popular form.

J. E. T. S.

A Dominie's Five. By A. S. NEILL. Herbert Jenkins, London. 5s. net.

This, the fifth of the series of "Dominie" books, concerns itself with child psychology. The author contends that "personality" is a whole and must be treated as such, all elements must be considered and any kind of repression avoided in the education of children. The instinct "to kill" is strong in children; if repressed, it may lead to disaster later, but if worked off in phantasy, the desire is satisfied; in a nutshell, Stekel's great phrase, "Pleasure without guilt."

With rich imagination and humour, Mr. Neill recounts a story in which the children themselves are participants. The "five" comprise three English boys and two girls—a Scot and a Belgian. The wonderful adventures in the plate-glass motor car which flies, and uses radium instead of petrol is just what children would revel in, and the automatic

steering and live wire switch to electrocute your enemies is the last word in up-to-date effectiveness. Apart from its psychological interest the book is one to be read and enjoyed as an original example of the story-teller's art.

J. E. T. S.

A Popular Geology. By WILLIAM PLATT. London: The Sheldon Press. 2s. 6d.

Mr. Platt needs no introduction to progressive educationists, and this little book treats of the wonders of the deeply-interesting science of geology in a very simple fashion.

The first half of the book deals with the general principles of geology as exemplified by the British Isles. The latter part concerns itself with world geology, and one very interesting chapter connects this with world history.

This is a book which links science with life, and although not written with the idea of preparation for examination, the groundwork covered is quite adequate for Matriculation standard.

J. E. T. S.

Little Journeys into the Heavenly Country. By W. R. HUGHES. George Allen and Unwin, Ltd. 2s. net.

Ever welcome is the voice of the fresh-eyed critic who can see through and beyond the conventional shams of respectability, the iron-bound regulations of its social institutions, and its petty local patriotisms, to the essential Life Force which is the same for all men, who can recognise it in

"the children, free of your rules,

Leaping and dancing out of your schools,"

who can see that our

"German brethren seem

Striving to wake from an evil dream."

Mr. Hughes is one of the band of thinkers and idealists who, seeing the world stirring from its sleep, are asking

"Comes the whole world together then

To liberate the Man in men?"

S. H. FOMISON.

Harbottle. By JOHN HARGRAVE. London: Duckworth and Co. 7s. 6d. net.

To say that this book might have been written by H. G. Wells is not fair to the author, because it might lead the public to expect too much and they might be disappointed, but one cannot read it without thinking of Wells.

Harbottle, a very ordinary person, is another name for Everyman, who is searching for truth. Armed with a rucksack he wanders far and wide, coming across various "cranks" who see the

solution to life's problems only through their own spectacles, and wish everyone to take up mysticism or vegetarianism or something else, but each lacks something which prevents appeal to Harbottle.

Finally he sees the truth, that they are all striving for the same ideal, and that all the great philosophers were saying the same thing in different ways.

At times the work approaches greatness, at other moments it is inclined to be dull, but we are led to expect wonderful things from Mr. Hargrave, and this book is certainly one to be read by those who are not afraid of thinking for themselves.

AUSTEN NEVILLE ABRAHAMS.

Everyone's Affairs. By ROBERT JONES. Sidgwick and Jackson. 2s. 6d.

Workers in the new educational field, indeed all who realize the importance of developing the ability in the child to think for himself and make up his own mind, will find a little book of immense value in *Everyone's Affairs*. The author has given us a clear, sensible and at times humorous understanding of the business of the world; just the necessities that each should know for himself and know young if he is to be an intelligent citizen.

The splendid, broad, universal manner in which Mr. Jones has treated his subject is greatly to be admired. All sides of each question are carefully presented and the decision left to the reader, whose business it is to know his business. We are shewn life as a great adventure with the possibility of failure always with us, adding zest to the game.

Experimenting in various methods of managing our affairs and learning from our failures, we mount gradually but surely towards the coming age of tolerant co-operation in all branches of life. The book would make a useful handbook for the young citizens of the new age.

E. P.

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A series of six lectures will be held this Autumn at Carnegie House, 117, Piccadilly, on "**Everyday Psychology in the Nursery.**" Amongst the lecturers are Dr. Hector Cameron, Miss Liddiard (Matron Mothercraft Training Society), Dr. Elizabeth Sloan Chessier, etc. The fees for these lectures are 7/6 for any single lecture, or £2 0s. 0d. for the series of six lectures. The lectures will be under the headings of: "**The Overwrought Child,**" "**The Control of Certain Nervous Habits in Childhood,**" "**Right Discipline in the Nursery,**" "**The Psychology of the Boy,**" "**The Psychology of the Girl,**" "**The Psychology of Parenthood.**" These lectures take place on Thursdays, commencing Thursday, October 30th, at 3.15, and time is given at the end of every lecture for questions to be asked. Tickets may be obtained from Viscountess Erleigh, 65, Rutland Gate, S.W.7; Hon. Mrs. St. Aubyn, 57, Westbourne Terrace, W.2.; Mrs. Shaw, 65, Conduit Street, W.1.

